

Lutheran Observer

Delk & Edwin Heyll Dec 11
630 N Broad st

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity

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Poetry

THE COBBLER'S GUEST

BY EDWIN MARKHAM

While the cobbler mused, there passed his pane
A beggar drenched by the driving rain;
He called him in from the stony street
And gave him shoes for his bruised feet.

The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back,
And she was spent with the wretch and rack.

He gave her his loaf and steadied her load,
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world's alarms.

In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed guest;
And Conrad sighed as the world turned gray;
"Why is it, Lord, that your feet delay?"

"Did you forget that this was the day?"
Then, soft in the silence a voice was heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door."

"Three times my shadow was on your floor;
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child of the homeless street."

THE TWO MYSTERIES

BY MARY MAPES DODGE

We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheek so pale and chill;
The lids that will not lift again, though we may call and call;
The strange white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart-pain;
This dread to take our daily way, and walk in it again;
We know not to what other sphere the loved who leave us go,
Nor why we're left to wonder still, nor why we do not know.

But this we know: Our loved and dead, if they should come
this day—
Should come and ask us, "What is life?" not one of us
could say.

Life is a mystery, as deep as ever death can be;
Yet oh, how dear it is to us, this life we live and see!

Then might they say—these vanished ones—and blessed is the
thought,

"So death is sweet to us, beloved! though we may show you
nought;

We may not to the quick reveal the mystery of death—
Ye cannot tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent,
So those who enter death must go as little children sent,
Nothing is known. But I believe that God is overhead;
And as life is to the living, so death is to the dead.

Contributions

ATALANTA'S APPLES

BY REV. C. R. BOTSFORD

Very interesting in old Greek mythology is the story of Atalanta, a young woman of great beauty. She had been warned that to marry would be to her sorrow. So she became a huntress, noted for her great skill and fleetness of foot, as well as for her beauty. Many a handsome youth sought her hand, only to be refused. Finally, to rid herself of the importunities of the suitors, she agreed to marry the one who should outrun her in the race, but that death should be the portion of all who failed to do so. This was agreed to. Hippomenes was the judge. He thought how foolish it was for men to risk their lives for a maid. But when he saw the fair runner he changed his mind, and thought that he too would be glad to risk his life for such a prize. Many came to see the race. Atalanta was successful and the contestants were put to death. Hippomenes challenged the maiden. She accepted. Off they ran, with the youth in advance. Fast and faster ran the maiden, and she is about to pass the lover when he drops a golden apple given him by a goddess whose assistance he had sought. Atalanta sees the glittering bauble, she hesitates, and then stops to pick it up. In the meantime Hippomenes is racing ahead. Soon the huntress is up to him, and as she is passing he drops another apple. This, too, she stops to pick up. The goal is now in sight. With all her speed the maid rushes forward, but a third apple causes her to stop again, and the race is won by the youth; Atalanta has lost.

This present life is likened to a race. Its course is duty. Its reward is joy and peace. Many come to its end defeated and full of sorrows. This is because they have hesitated and stopped and left the path of duty.

There is an evil one who desires us to lose the race. He, too, has golden apples that roll across the course, and which many runners permit to interfere with their progress. The first of these is pleasure. Many a man and many a woman are failures because of stopping to pick up what seemed to them an apple of gold in the form of temporal pleasure. There is no fault to be found with pleasure when it does not interfere with the duty one owes to God, and others, and self.

Another golden apple that rolls across the course of life's race is power. For this many a soul has lost its peace forever. Great conquerors who have waded through seas of blood to rule nations and empires have failed in the end to enjoy peace. Power is needed and must be wielded by persons in all stations of life, but when it is sought at the expense of justice and right it brings only misery. "He that is greatest among you shall be your servant."

And still another golden apple is thrown before the runner to cause him to stop, and that is property. The love of gold with many is greater than the love

of God. For property men will sacrifice every instinct of generosity, and will go down to eternal regret weighted with the glittering earth that has come to them as the price of their soul. Property is good, and without it we are uncomfortable, but when it is gained in ways that are wrong, it is a curse. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. xii. 1, 2.)

Berwick, Pa.

LIVE ISSUE NO. 2

BY T. F. DORNBLASER, D. D.

The doctors have given their deliverance with reference to the proposed revision of our doctrinal basis. Some seem to think it is as near perfect as it can be made and ought to be adopted by the district synods without any hesitation.

This action will settle or unsettle things for the next half century or more, and therefore should be most carefully considered by every pastor and every intelligent layman in the General Synod. It certainly will not stay settled unless it is settled right. No decisive victory is ever won on land by the discharge of a few big guns. This is a contest waged, not in the air, nor on the water, but on the ground, and on our own ecclesiastical estate. The result, to be lasting, will not be known until the churches in the rural districts, as well as the metropolitan churches in our great cities, have been heard from. It is the rank and file of the army, and not the generals, that determine the issue of the conflict. We do not mean to say that there is a great crisis pending, but we do say that if the purpose of the leaders is to rush this matter to a decision without due deliberation on the part of the synods, their proposed revision, "however carefully worded," may do more harm than good. We are not enemies contending for victory one over the other. We are comrades, who propose to march to the conquest of the world under the same banner.

The committee, with the exception of the chairman, Dr. Wenner, say they have weighed every word carefully in the proposed amendments to the Constitution. We give them credit for the deliberation and care they have exercised in wording the amended articles. We have no fault to find with the phraseology or the substance of the proposed revision. They have been very studious and successful in weaving into their phraseology the resolutions adopted by the General Synod in recent years, but I fail to see any recognition whatever of the "York Resolutions," adopted by the fathers, and for many years published in connection with the Constitution. It is well known that Dr. C. P. Krauth, so much admired by some of our theological professors, was the author of these irenic resolutions two years before they were adopted by the General Synod.

It does not seem just or gracious for the present generation to ignore the deliverance of our fathers in that slighting way. The only reference to the "York Resolutions" is that their publication shall be discontinued—that is to say, they are to be buried as so much useless rubbish.

Now, we do not insist upon the retention of the "words," but we do believe, in order to be just to the fathers, and true to ourselves, that the spirit of those resolutions should find expression in the revised basis.

We do not recommend that a single word be added, but we believe that this omission would be satisfactorily met by the elimination of one word, the word "unaltered," as a prefix to the Augsburg Confession.

We heartily approve of Art. 3, as proposed: "The General Synod regards the Augsburg Confession as a sufficient and altogether adequate doctrinal basis for the coöperation of Lutheran synods." Here the great Confession appears without any qualifying term. It ought not to be necessary to designate such an historic and epoch-making document by any descriptive adjective to recommend it particularly to a rigid confessional party in the Church.

We accept the Bible as our rule of faith without any qualifying word. We might prefer one translation or edition over another, but we very wisely refuse to confine ourselves to any one edition, but accept the interpretative value of all authorized editions, that we may from all sources find the true sense and scope of divine revelation. Likewise, if we would promulgate the doctrines as put forth and defended by Luther and Melancthon, we must not confine ourselves to one edition, though it be the "Editio Princeps," but to all the editions and revisions approved by the authors. It would seem to any unprejudiced mind that the finished Confession, after careful revision and improvement under the skilful pen of Germany's greatest scholar, with the presence, coöperation and approval of the great Reformer, should receive the endorsement of future generations, rather than the hastily prepared *first edition* put forth by Melancthon, not from the original Confession, but from such fragmentary and imperfect sketches he had in his possession after the original had been presented to the Diet at Augsburg. Why the committee should introduce the word "unaltered" into the second article and not into the third cannot be to please the fathers or the sons of the General Synod, but evidently it was intended to please those who were not of us, although once they were, and so far as we know they have no intention of returning to our fold. The question is, whether we do not owe more to the fathers, including Luther and Melancthon, who rested their faith upon the Confession of Augsburg, without any prefix or suffix, than to the rigid confessionalists who have persisted in declaring our doctrinal basis as inadequate and un-Lutheran. We may adopt their formula of words, but be assured they will never be satisfied unless we adopt and practice their exclusive and unfriendly attitude toward our sister denominations.

The Augsburg Confession, unqualified, is the symbol of Lutheran catholicity. When you introduce the word "unaltered" you drive the wedge of separation between Luther and his indispensable co-laborer Melancthon, and cleave asunder the two great wings of Lutheranism. It is not Lutheranism nor Melancthonism that we want to assert and defend, but a Lutheranism which is broad enough to embrace both under one banner.

You say it is necessary to use this qualifying term to distinguish the original form from all subsequent editions. Now let us calmly consider a few undisputed facts. It has been proven by the most diligent scholars that the original copies, in German and Latin, presented at Augsburg were lost, hid or destroyed, so that no vestige of them was ever seen by the Reformers. This fact is proven by Dr. J. W. Richard in his "Confessional History," and frankly admitted by Dr. Krauth. Then there is absolutely no original, unaltered Augsburg Confession in existence. Is it wise, is it honest, to place on our banner an inscription, which if not false, is at least unsupported by the facts?

All this strange and unwarranted proceeding in dif-

ferentiating between the different editions of the same venerable document is deemed necessary, more particularly, to avoid the odium connected with the last important revision of 1540, known as the "Variata." Some regard it as mutilated, others as an improved edition. Now, what is the most serious objection to it, and who started the objection?

If you purchase a book on any subject you want the latest edition. If you are looking for a statue, you want that which bears the finishing touches of the skilled artist. It is somewhat singular that the finished work of so great a teacher, and the approval of his adviser and daily companion, should meet with such disfavor on the part of some modern Lutheran divines.

In his "Conservative Reformation," page 245, Dr. Krauth has the candor to say: "With all the mistakes into which Melancthon fell through his great love of peace, we regard him above all suspicion. It is not to be disputed that in various respects as a statement of doctrine the 'Variata' has great beauty and great value, and that where it indisputably is in perfect harmony with the original Confession, it furnishes an important aid in its interpretation. If the doctrine of the Variata differs from that of the original, the change was not designed by Melancthon. We go further and say, that to accept it as a canon will involve the interpreter in no absurdity. The Variata can be interpreted so as to be in sufficient harmony with the, so called, Unaltered Confession." Our Dr. Richard corroborates this statement with unanswerable and convincing evidence.

It is a fact, also, that the first criticism made against this last important revision came from Dr. Eck, the champion of the Pope of Rome. The magic wand of the Romish hierarchy is the unwarranted and idolatrous doctrine of Transubstantiation, and seeing that their pet doctrine could not be maintained by the revised edition, presented by the Reformers at the Colloquy of Worms in 1541, they opened a bitter assault upon Melancthon and his associates for making changes in the initial Confession.

We are ready to admit some minor changes, but instead of being injurious or discreditable, they are a vast improvement to the great Protestant Confession. Will the reader bear with us while we institute a brief comparison between the Editio Princeps and the famous Variata of 1540. In a recent work consisting of ten large, expensive volumes, sold extensively in this country to scholars and professional men within the last ten years, entitled "The Ideas that have Influenced Civilization in the Original Documents" (it cost enough, at least, to be thoroughly reliable), in vol. 5, page 152, we find the so-called Original Confession of Augsburg presented to Emperor Charles V in 1530. Art. 10 reads as follows: "Of the Lord's Supper they teach that the true body and blood of Christ are really present under the appearance of bread and wine, and are there communicated to all that eat in the Lord's Supper (and received). And they disapprove of those that teach differently. (Wherefore also the opposite doctrine is rejected.)" It is easy to see why the Romanists so readily accepted this article, because it would be difficult to find language that would express more strongly and concisely their doctrine of transubstantiation. The substance of the bread has vanished and only the appearance remains. This is in direct opposition to Luther's doctrine of the Real Presence.

How perfectly the above declaration agrees with the deliverances of the Council of Trent in 1551 A. D. "In the Eucharist are contained truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ. The whole substance of the

bread is converted into the body, and the whole substance of the wine into the blood."

The Eastern or Greek Church teaches the doctrine of transubstantiation in the identical words of the "Unaltered Confession." "The true body and blood of Christ are truly present under the form (or appearance) of bread and wine, and are there communicated to, and received by, those that eat in the Lord's Supper."

After all these confessions to prevent schism in the Church, the Romish party denounced the Reformers as a dangerous set of heretics, and threatened their excommunication. In such a situation, was it not wise and politic, so far as their conviction of truth permitted, to conciliate and harmonize, so far as possible, the growing forces of Protestantism?

Turn now, if you please, to the concise statement of the true Lutheran doctrine of the Supper, as presented in the Edition of 1540, as published in Vol. II, Book of Concord, by Dr. H. E. Jacobs: "Of the Lord's Supper they teach that, together with the bread and wine, the body and blood of Christ are truly tendered to those that eat in the Lord's Supper." Here we have not only the appearance, but also the substance of the bread and wine remaining. It also gives room for the exercise of faith on the part of the communicant. When his disciples murmured at his hard sayings, the Master answered, "According to your faith be it unto you." This declaration is less ambiguous, truer to Luther's doctrine, and freer from Medievalism than the Editio Princeps. The damnant, or disapproval, which is a mild way of cursing your opponents, is wisely omitted. It is nearer in accord with the spirit of him who said, "Love your enemies, bless, and curse not."

Mark you, who favor the revision of our doctrinal basis, that we do not ask that this later edition, or any other, be substituted for the one now printed in our Books of Worship, but we do claim that it is due to the Reformers themselves, whose tears and prayers wrought out this Magna Charta of ecclesiastical freedom, and to our own American fathers who planted this unsullied banner on the heights of Gettysburg and Wittenberg, that no mark of dishonor or surrender be written on its face.

The Church of the Augsburg Confession is a sufficient and world-wide designation. With this untrammelled flag we can face the world and conquer.

You call attention to the Book of Concord. Will you permit us to hold in high regard the "historic and interpretative value" of each and every edition of that matchless document of spiritual and religious liberty?

Chicago, Ill.

HOW THE LUTHERANS IN GERMANY REGARD THAT ADJECTIVE "UNALTERED"

BY J. L. NEVE, D. D.

Recently Dr. Theodor Kaftan, Bishop of Schleswig, wrote in the "Kirchen- und Schulblatt" that, in his judgment, one of the best formulations of a confessional obligation in the Lutheran Church is the one that Schleswig-Holstein has. It reads: "I, the subscriber, affirm and promise before God and upon the Holy Gospel that by the grace of God, in the office of teaching entrusted to me, I will faithfully abide by the true doctrine of the Divine Word as the same is derived from the Holy Scriptures and is summarized in the *unaltered* [italics ours] Augsburg Confession, and will preach and teach the same pure and uncorrupted, and with the utmost diligence will avoid all conflicting doctrines, and will administer the Holy Sacraments according to the divine appointment."

Another form which in Germany is regarded as a model of correct expression is the one now existing in the kingdom of Saxony. It is of more recent date than that quoted before (adopted in 1871) and was created under the sway of the Leipzig trio (Luthardt, Kahnis and Delitzsch). Luthardt especially was the leader. It reads: "I promise before God that I will teach and preach purely, according to best knowledge and conscience, the Gospel of Christ as the same is contained in the Holy Scriptures, and is witnessed in the first *unaltered* [italics ours] Augsburg Confession, and then in the other confessional books of the Evangelical Lutheran Church."

I will not here take up a discussion of the terms "altered" and "unaltered," and of the question in how far we are justified in making the distinction in the form now under consideration. But I may be permitted to call attention to my little English pamphlet on this subject published by the German Literary Board in Burlington, Iowa.

Springfield, Ohio.

THE ASSYRIAN CAME DOWN

BY REV. JULIUS F. SEEBACH

Some months ago a communication was published in the OBSERVER calling attention to a few simple facts concerning that most persistent visitor of parsonages—the mendacious and acquisitive Chaldean or Nestorian. A brief restatement may not be amiss.

There were convincing reasons for stating that in most cases these visitors were rank imposters, never having the slightest warrant to represent the churches of Mesopotamia, in spite of the impressively dirty parchments. In the doubtful event of any of them really representing either branch of the Syrian church, it was stated that their requests should still be denied, though for different reasons. Let me cite the reasons again in the words of an authority on the Eastern churches, Dr. Adeney. Speaking of the Nestorian branch of the Syrian church, he concludes:

"They are said not to know the elements of the gospel. Then the best action of friendly English or American churches would be to evangelize them by teaching them the contents of their own Scriptures. Some good work of this kind is already going on under the American missionaries."

It will be manifest that under the circumstances it would be the part of wisdom, as well as of real kindness, to minister to them through those who really know their needs.

Concerning the Chaldean branch, which originated through a schism in 1681, Professor Adeney closes his discussion by saying: "Thus the Chaldeans are the Nestorians who have submitted to the papacy, and we may regard them as the fruits of the Jesuit missions in Syria." If we realize that some of our visitors might possibly represent such a church, would we write our letters of recommendation and give our contributions to help the subtle and dangerous Jesuit?

Since the former communication, the writer has borne with doubtful meekness and grace the frequent descent of the odorous Assyrians. Always they have been refused, and always they have departed without the unctuous Oriental benediction, which is indiscriminately bestowed with impartial fervor for a dollar bill or an old hat.

The immediate occasion of this communication was my latest visitor, "Deacon Simon," if I remember aright. He was beautifully correct in garb and impressively devout in manner as he handed me a package of letters from Lutheran pastors. I read them with the mixed feelings of one who recognizes his own ignorance of the Syriac, and views with amaze-

ment the prevalent 'amiliarity' with it in the Lutheran Church. One young brother, after a "critical examination" of the credentials, recommends Deacon Simon as a "true servant of Jesus Christ" "to the sympathy and help of all God's people." The following is a fair reproduction of our conversation:

"You can't speak in my pulpit."

"In de morning. Say de Lord's Prayer like Jesus Christ. Sing song in same language. De people will like it. You give me collection."

"No, you couldn't anyhow, to-morrow; we have special services. You had better hunt up another church in the town. The Presbyterian is a strong church; you might go there." This was said because I knew one branch of the Presbyterian Church had missionaries among the people he professed to represent.

"Don't like Presbyterians! They try to make Presbyterian, not Christian. They try to make people good, but they are not of the true faith."

"I think trying to make people good is pretty good Christianity. What do you call the true faith?"

"De true faith? De Cat'olic faith! To believe de true doctrine of de Faders! Christianity is to believe right, not to make people good."

"Oh, you are of the Chaldean branch, are you? Then you are under the Roman rule. Why do you come to us?"

"De Nestorian Church is one. De Nestorian faith, de Cat'olic faith, they are one. Protestantism is a big mistake; it spoils religion!"

"Then I should think you would not want our money. That might not be any good either."

The Assyrian came down to the level of his hat and made abruptly for the door, with one parting shot—"Protestantism is no good!" Outside the door a little cloud of dust hung trembling for a moment in the air. I think the Assyrian must have shaken it in his wrath.

Some time later I learned that Deacon Simon had gone from my presence to see—actually!—the Presbyterian pastor. He represented himself as a former student in the Presbyterian mission schools of his land. He professed to have studied under Dr. Shedd, who is now in this country, until cornered by the questions of the pastor. Question followed question until his every pretension was exposed as a mass of falsehood. Then he burst forth in the same manner that had characterized our conversation: "Protestantism is no good! It just make people good. De Cat'olic faith!"

It may be of interest to note further that the missionaries working in that field have sent warnings to their boards in this country that an organization exists among the people of that land to exploit the churches of the United States in just this way for their own advantage.

Once upon a time, best beloved (and this you have heard many times), a little boy tried to sell a kitten to an Episcopalian rector, but without success. Several days later he approached a Presbyterian pastor with the same purpose, saying, "It is a good Presbyterian kitten, sir."

The rector, who was walking with the Presbyterian pastor, smiled upon the boy, and said: "Why, you told me the other day it was a good Episcopalian kitten!"

"Yes, I did," was the prompt reply, "but that was before its eyes were opened!"

Which, being interpreted, has several pertinent applications.

Lewisburg, Pa.

—May we not at every meal take one little bite of bread in remembrance of him?—Rev. Maltbie D. Babcock.

THE CHALLENGE OF DR. DELK

BY PROF. V. G. A. TRESSLER, PH. D.

Dr. Delk has issued "a challenge" to the Church. I was happily ignorant that it was a challenge when the Doctor first published it in the OBSERVER of August 25th under the title "Shall We have a Commanding Literature." Thinking it was just Dr. Delk's personal view of a matter of very great interest to the whole Church, I ventured, with all the courtesy at my disposal, though to be sure with undue temerity, to take issue with the principles there laid down. I find now, with a certain tremor, that it "was a challenge." In the OBSERVER of September 29th the Doctor himself says so. Evidently, like another challenger of the long ago in the Vale of Elah, he did not expect the audacity of a response. He read, therefore, my article in the OBSERVER of September 22d, a "Commanding Lutheran Literature," with "surprised interest."

In his discussion the Doctor indulges in no little pleasantry, as for instance in dubbing "Prof. Tressler a confirmed confessionalist," and himself a "positive" theologian. He insists in all naivete that "Prof. Tressler dissents from the application of modern thought to theology," and he weeps bitterly over the "awful scientific abyss" which he is sure is yawning just before the doors of the non-progressive theological seminaries.

The breach that is "detering some of our ablest college students from entering" the seminary, he is sure, if I catch his train of thought, is to be happily and forever arrested by having hereafter before every seminary a finely-terraced entrance with walks fringed with double rows of statues to "Darwin, Wallace, Huxley and Spencer," and here and there a Ritschlian grotto or a sylvan dell dedicated to Martineau, Harnack, and the School of Modern Thought. Yet I am hopeful—and think the Doctor's trouble is simply stigmatic, or perhaps atmospheric, occasioning a sort of mental mirage.

The fact of the matter is, Dr. Delk is naturally æsthetic, and he has grown shy of our credal clothing. He thinks our patterns are antiquated. He has looked over his theological Delineator, found several of the newest designs, and insists that Lady Lutherana shall don these, high heels, straight hips, scant skirt, and all. True, there are just three pieces in this wardrobe, but Dr. Delk insists they are sufficient, and hereafter our lady shall wear these, and only these, and never appear in public without them on penalty of scandalizing her modern brothers and sisters, and of herself, sitting on a back seat with not a single admirer. And this is the challenge of Dr. Delk.

Let us look briefly, because of space limitations, at this wardrobe of Lutheran literature with its three pieces as named by Dr. Delk in the OBSERVER of August 29th. They are "The Scheme of Evolution," "The Practice of the Higher Criticism," and "Pragmatic Values."

(a) "The Scheme of Evolution." Note at once that evolution is a specific form of the general idea of development: As to-day used and understood, it designates a distinctly modern view of the transmission of biological life. Let us be careful of the cryptic effort here and there made to juggle the two words evolution and development. Dr. Delk has become enmeshed in this net. General development is a process of the ages. Its inner laws and varied applications have been under discussion since the days of Empedocles, down through Nicholas of Cusa, Leibnitz and Hegel. There are Forward Movements in all life and readjustments in habit and habitat. This fact of development only the dead deny. It is of this general

development that Seeberg speaks in the quotation Dr. Delk draws from him. Seeberg's sentiment is one from which no one can possibly differ. It speaks of development, but this is not evolution. Evolution is specific as to Generation, Natural Selection, Reversion, Mutation, and though hopeful, it is acknowledgedly deficient in proof.

Dr. Delk should have given us more from the New Britannica. The article "Evolution" is written by Peter Chalmers Mitchell, author of a "Life of Huxley." Dr. Delk and I will agree that Dr. Mitchell understands what Evolution is. Mitchell says, in summing up his article, "No single one of these laws as yet shows signs of taking rank as a *vera causa* comparable with Darwin's principle of Selection." But Dr. Mitchell not only understands the essence of Evolution, but its theological implications as well. He says, in connection with the distribution of life, "with the establishment of the existence of distinct provinces of distribution, a serious belief in the peopling of the world by migration from Mount Ararat came to an end" (vol. 10, p. 34). Again he shows his animus by speaking of "the dogma intruded upon science in the name of theology." But most interesting is the conclusion of the very quotation which Dr. Delk gives us only in part, where, after stating that philosophers have frankly accepted it (Evolution), he goes on to say, "the supporters of religious tradition have made broad their phylacteries to write on them the new word."

Thus, according to Mitchell and the Britannica, Biological Evolution is essentially Darwinian and inferentially negational.

But Dr. Delk is specially unfortunate in his quotations and references. One almost is of the conclusion that he praises his authors more than he reads them.

Take the case of Dr. Valentine, under whose illuminating teaching I had the joy myself to sit. Dr. Delk gives American Lutherans credit for two great works of commanding influence, one of them, the first, is "Christian Theology," by Dr. Valentine (1906). Thus Dr. Valentine passes the censorship of Dr. Delk and is given, scientifically and theologically, a clean bill of health. Turn then to "Christian Theology," vol. 1, pp. 394-415. The index is by Dr. Charles Hay, of Baltimore. Let us quote a selection from it.

Here it is: "THE HYPOTHESIS OF EVOLUTION, Failure of, 185-187; rests on chance, 88; does not account for instinct, 407; does not account for language, 408; does not account for conscience, 410-426; does not account for free will, 411; does not account for human depravity, 426; leaves the individual helpless, 426; ignores sin and atonement, Vol. II, 111; degrades primal creation, 414; tends toward Pantheism, 415."

Dr. Valentine calls it the evolutionary theory, and says "it is yet an unproved hypothesis, by no means established" (page 412). But lest Dr. Delk think that Dr. Hay may have erred in indexing, I commend the reading of the article to him. While accepting, as all do, the general laws of development, Dr. Valentine sums up his argument on Evolution as follows:

"It is a significant phenomenon that under the tendencies and affinities of the acceptance of the evolutionist's origin of man, we are having numerous writers, both theological and philosophical, who are abandoning Christian theism and urging monistic conceptions of the universe as being the necessary forms and parts in the evolution of the Absolute . . . and Christian Theism is being confused and lost behind an ideal Pantheism."

But apart from Dr. Delk's unwilling witnesses who break down so sadly on cross-examination, let us call

[Concluded on page 30.]

THE BOARD OF MINISTERIAL EDUCATION

BY JACOB W. KAPP, D. D.

Our Board of Education is calling special attention to its proposal to create a Central Board to control the ministerial education work of the church. In a series of resolutions, it presented the matter at the last meeting of the General Synod, and received its indorsement. In looking over the report of the Board of Education one is surprised that such a recommendation was made, in view of the statement of the Board as to the action of the synods on this question. The Board reports that the matter was brought to the attention of the synods last year, and the result was that out of the whole number only six took favorable action. Five took adverse action, three neutral action, and nine no action at all. I suppose the Secretary means by neutral action that the matter was before the synods and was tabled. This condition indicates that, so far as an expression was made, the synods were not favorable to this plan. Three had not met when the report was presented, and six more took no action at all, which shows that there certainly was no great desire on the part of these synods to have this plan adopted. In view of such action, or lack of action, why does the Board present the matter to the General Synod, and seek to induce the synods by weight of the General Synod's recommendation to adopt this plan? The only argument advanced in the report in favor of such a board is that of uniformity. But why should there be uniformity? To my mind nothing essential is to be gained by it, and it is to be secured at a cost that is entirely too great.

The proposal to create an endowment fund will amount to very little, in all probability. A number of the synods have attempted to create such a fund, but none of them have succeeded to any large extent, and there is no reason to suppose that a central board would succeed any better. The truth is, that there is not a single proposal made by the Board but that the synods are doing the same thing now, and in my opinion will continue to do these things better than any central board can do them.

There are several serious objections to the creation of such a central board. It will mean an additional secretary. It is true the Board of Education proposes to begin this work, but that is merely a temporary arrangement. If these plans are to be carried out a secretary must be employed, an office secured, and office help employed, special printed matter sent throughout the church and traveling expenses paid, and as a result a very considerable expense incurred in the administration of this fund. For instance, on the basis of the expense of the administration of the educational fund by our Board, the Miami Synod will be able to support an additional student. That is to say, it would cost this synod on that basis, for administration, one hundred and twenty dollars a year. The matter of the administration of our benevolent funds is a very serious question, and the church should not spend more than is absolutely necessary to get its money actually to work in the field for which it is given.

Before an additional board is created it should be clearly shown that this additional expense is absolutely necessary to carry on the work. It should be further shown that the work is of such a nature as to require a central board for its management. In the case before us this has not been shown.

It will sever the direct interest of the synods in the work. At the present time this work is entirely in the hands of the synod, and therefore there is an interest in it, and a relation to it, which must at once cease when the work is taken out of its hands, and in many

cases removed hundreds of miles away from it. If it is urged that there would still be a ministerial educational committee in each synod that would report to the synod, then why not let that committee do the entire work as it does now? Why employ a secretary to do the work that the committee does at the present time gratuitously? The fact is, that the moment the transfer is made to the office of the secretary, the sense of responsibility is also removed in a large measure, and the work will not be done as it is now. Instead, therefore, of it resulting in a deeper interest in securing students for the ministry, it will have exactly the opposite effect. Why should we concentrate the work when it is not necessary to do so? It is better to engage many persons than a few that we call a Board. This is distinctively a synodical work. It is confined, as a rule, to the local territory, and it is better therefore to leave it in the hands of the men of that territory than to take it away and put it into the hands of a board. In the question of Home Missions even, one may see the good result of local work. There is always a deeper interest in a synod in a mission in its own territory and which it is supporting directly with its funds.

The Home Mission Board is feeling the need of this more direct interest, and therefore took a step, in the last General Synod, in that direction. The tendency to take the work of administration of all lines of work out of the hands of the synod and concentrate them in a central board, and make the synod merely the medium through which the funds are to be secured for operation, is in the wrong direction, and the least of that we have for efficiency in our Church the better. Personal touch always creates personal interest.

Cincinnati, Ohio.

REAPPEARANCE OF BANQUO'S GHOST

BY W. W. DAVIS

"Is this a dagger which I see before me,
The handle toward my hand?"

When the proposal of a new organ by the General Synod was presented at York in 1899 it was met by so vigorous opposition that the project rapidly subsided into ex-President Cleveland's innocuous desuetude. But it seems the slumbering coals have been fanned into a fresh flame. The specter of the Brocken, to change the simile, again overcasts the sky.

It was shown at York that it is easy to start a paper, but another thing to give it a prosperous existence. Not one paper in ten pays at the outset. Years of struggle and capital are required for success. The history of journalism in every city is strewn with wrecks. New York has the "Herald," "Times," "Tribune," "World," but they had their day of adversity, and how many hundreds of rivals sank beneath the wave. Read the career of Greeley, Raymond, Bennett. Nothing but their indomitable courage sustained them in the despairing fight.

"Oh, ever thus, from childhood's hour,
I've seen my fondest hopes decay."

Then, remember, these political journals are sure of an advertising patronage which the church paper cannot obtain. Not the subscription list, but the advertising columns, keep the balance on the right side of the ledger. The business office, not the editorial sanctum, must insure the success of the publication. Talk as you please, correct dogma, loyalty to creed, will never compensate for steady failure in the cash-box. Gracious editorials will not pay the printer.

Two cases came under my own observation. A Presbyterian minister in our city several years ago, when there was no organ of that church in Chicago, decided to supply the want, but after spending years of

his time and all of his money, he was obliged to suspend publication, and glad to accept a country pastorate in Pennsylvania. Some time afterwards ampler capital and wider influence were secured, and the "Interior" rose upon the ruins of the "Northwestern Presbyterian."

But presto, change! the "Interior" has not proved to be a fixture. The name has disappeared. Now we have the "Continent," with this headline, "Continuing the 'Interior,' established in 1870, and the 'Westminster,' established in 1904." And to assure readers of its comprehensive sphere, New York, Chicago and Philadelphia are named on the front page as places of publication. Why all this metamorphosis? We do not know, but we surmise. We believe the question of profit was a compelling factor. Even in religion, filthy lucre plays a part.

"Tis true; 'tis pity;
And pity 'tis, 'tis true."

Another case, slightly different. A daily was started in our city by a young man, who at the same time secured the postoffice with a salary of \$2,000. It was a political sheet, had the support of the party machinery, and also the patronage of business men. Yet after an arduous struggle of twelve years, during which time his journal absorbed not only its own earnings, but also the twelve years of his official salary, his affairs went into the hands of a receiver, and the journal was purchased at a discount by a creditor.

During the winter of 1876-77 the writer was on the staff of the "Press," Philadelphia, John W. Forney. It was rapidly declining under financial difficulties, and only took a new lease of life when Charles Emory Smith, with ampler resources, assumed control. Chicago has seen a variety of newspaper fluctuations. Some journals have disappeared, and some, like the "Record-Herald," have seen the necessity of combination to avoid ruinous competition. It was only by his own careful management that George W. Childs made the "Ledger" so popular, and it is due to abundant capital that its later rival, the "Record," has secured its wide circulation.

When the regular deficit appears, year after year, as is sure to be the case with a church organ, who will pay the bill? Doubtless it will be met by an assessment on the various synods, and each congregation will be asked to pay its share. This is bound to create dissatisfaction. Most men and women, after paying their subscriptions, consider their duty done, and will not submit to further taxation. They will cheerfully contribute to missions and other benevolences, but do not feel disposed to encourage experimental journalism.

"By torch and trumpet fast arrayed,
Each horseman drew his battle blade,
And furious every charger neighed,
To join the dreadful revelry."

No, the subject of a new organ demands serious consideration. It is not a picnic, but a complicated essay of head, hand, and purse. It means time, toil, money, brains, and unless all are present the outlook is dangerous, the issue disaster. Remember Punch's advice to those about to marry—Don't!

Sterling, Illinois.

—When the statue of George Peabody, erected some years ago in one of the thoroughfares of London, was unveiled, the sculptor Story was asked to speak. Twice he touched the statue with his hand, and twice he said, "That is my speech! That is my speech!" What a suggestion to Christians! Even so should they allow their actions, their consecrated lives speak of the Savior they profess.—Ex.

AN OFFICIAL ORGAN

BY REV. LLOYD C. DOUGLAS

It is to be doubted if there is anywhere an association of people quite so loyal to the name of a chief as is our denomination in its sometimes almost too ardent and continual recital of its founder's words and works. There are good people who have felt at times that the Dr. Luther they had come to know and revere through his magnificent heroism might wish it otherwise than that at a distance of some four hundred years so many vital questions should be referred back to him. Perhaps he might not covet the distinction of being cited as an authority on all points of present-day life and thought, seeing at what a tremendous disadvantage is a man when attempting to grapple with a situation 4,000 miles and four centuries away from him. Like trying to carry in one's arms gracefully a wheelbarrow. But of that, enough. Whether it is kind to him and just to him or no, Dr. Luther's is a name to juggle with in our Church. The Reformation? Why, we talk about it as though it was a personal achievement of our own family, and rather question the right of any other class of religious people to enlarge upon a discussion of it without turning to us with a gracious "by your leave."

Now, the chief point about the Reformation was the getting right in with the bared arm of surgery and the gripping of a set of skilled and dextrous fingers about the throat of a Certain Something that had been gnawing at the vitals of the church, and the tearing of it out so completely that dangling nerves and lacerated tissues and broken arteries and shattered veins and streaming blood were scattered from St. Peter's to St. Petersburg.

This Certain Something had begun operations as a very innocent little microbe thought by many to be essential to the health of the church. It belonged to that breed of bacteria technically known as Centralized Power.

Of course, if the little handful of Strategists who composed this Certain Something had always been able to interpret the wishes of the great body it had come more and more absolutely to control, it may be believed that no other form of government could have surpassed it. But these Strategists were neither infallible nor immortal. Nor were they at any time *en rapport* with the needs of the common people. Now and then the personnel of this group changed, but its vision never cleared up enough to class it among the astronomers. The cloister furnished the seers and the sunlight furnished the problems. So, the seers who came blinking out of their cells were sometimes, if not most times, unable to size up the situation with any degree of clarity. At least Dr. Luther thought and said so.

They had chained the Bible to a post and then guarded the post to see that nobody with more than three-quarters of an inch between eyebrows and hair-line came near enough to investigate. They had heavy curtains hung up over everything that a man of ideas might want to examine. And over all this brac-a-brac and dogmatics and tradition stretched the draped and tasseled arm of sacerdotalism in a gesture of "come no nearer! Holy ground!" And so forth. It was pretty much all hocus-pocus, this drooling idiocy about the infallibility of a half-dozen or more old chaps who were willing to tear a man's pelt off for scouting their scientific deliverance that the sun revolved around the earth and other sage bits of wisdom of the same feather. Luther knew it. He knew hocus-pocus when he saw it. The Reformation, in which he had so glorious a part, was a great curtain-ripping fete, a

[Concluded on page 31.]

THE INTERNATIONAL GRADED LESSONS FOR SUNDAY-SCHOOLS

BY PROF. M. COOVER, D. D.

The Uniform Sunday-school Lessons, now in the fortieth year of their use, have two serious limitations. One limitation is the relatively small amount of biblical material which can be used in constructing a six-year cycle covering the entire Bible. The other limitation is the inadaptability of the lessons to scholars of all ages and mental capacities.

Two and one-half years' study of the Old Testament, and three and one-half years devoted to the New Testament, in alternative year courses, completing a six-year cycle, left out much valuable material which was never brought to the studious attention of the Sunday-school scholar. The lessons being uniform also for all classes and grades of scholars, the subjects selected could not always be adapted to the age and capacity of the scholar.

The graded lessons eliminate these two defects. A course of biblical study covering a period of seventeen years, during which the Bible is consecutively studied historically, biographically, and Christologically, comprehends the chief matter of the word of God. The grading of the biblical material adapts the instruction to scholars of all ages.

The graded lessons comprise a two years' course for beginners, scholars under six years of age, a primary course of three years, and a course of four years each for junior, intermediate and senior grades, concluding with an advanced course for adults.

• Prejudice against the International graded system has been disseminated by a misrepresentation of the course. To satisfy a large constituency, biographical material not taken from the Bible has been added to the course for illustration and exemplification of religious life and experience. Missionary heroes, reformers religious and social, have been introduced to show the power and grace of God in modern times.

This extra-biblical material, however, is but optional for the school. A complete course of Bible material is given parallel with every extra-biblical lesson, and a full course of Bible studies will be found constituting an entire graded course. Denominational preference can select either of the two courses and construct its own lesson helps in full independence of what is being pursued by the other course, and still be in complete affiliation with the International Lesson system.

Vigorous opposition in some quarters has been made against the graded course, based on an assertion that uninspired material is prescribed for study. A misstatement found currency and belief, without attempt at verification, that the Book of Maccabees constituted Sunday-school lesson material, and formed the basis of instruction. On examination it will be found that in the Junior course, third year, fourth quarter, four lessons numbering forty-nine to fifty-two form an introduction to New Testament times, and seek to give an intelligent view of the historical transition from the Old to the New Testament. Two of these lessons have the caption or title, "The Jewish Martyrs." The teaching material constituting the basis of these lessons is the eleventh chapter of the Epistle to the Hebrews, while in parenthesis, as a guide to the teacher, is printed the direction to compare 1 Maccabees, chapters 1-4. The prescribed "Pupils' Reading" for the two lessons is Hebrews xi. 13-40.

The adoption of the graded system of lessons means progress by modification of old methods. To preserve and maintain the unity of the individual Sunday-school where the lesson material is different for the several grades, it becomes a necessity to prepare forms of opening and closing exercises which will unite the

school in one exercise. Liturgical leaflets should be prepared in harmony with the historical and liturgical predilections of the various denominations, which will give unity to the exercises held in common by the whole school. Such liturgical forms will aid in teaching the spirit of reverence and worship, which is so much needed in our Sunday-schools, and will prepare the scholar for the enjoyment of the preaching service in the sanctuary by participation in its worshipful liturgy.

Another great benefit will accrue from the adoption of the graded lessons, and that is trained teachers. Teacher-training courses become a prerequisite, and with proper equipment, a complete and open Bible and a competent teacher, our educational church will secure its right place and influence in the religious life of our country. The material, the method, and the qualified agent of religious instruction will combine to procure efficiency in Bible study.

Gettysburg, Pa.

HEAD THEOLOGY—HEART RELIGION

BY L. M. ZIMMERMAN, D. D.

Some have so capitalized knowledge that one is led to believe they have jumped to the conclusion that in order to get into the kingdom of God they need nothing more than head-theology. They know all about the different kinds of creeds, can talk on theology for hours, know the differences between the Eastern and Western, Northern and Southern churches, until the sun of their knowledge shines forth in them from whatever point you view them. We envy them. We wish we had such a head.

But, greater than head-theology is heart-religion. Head-theology knows, but heart-religion does. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing." That is Paul's interpretation of mere head-theology, and he was a great theologian. Not one, however, merely of the head, but better still, one of the heart.

Some others emphasize giving to such an extent that one is led to believe they expect to buy their way to heaven. But St. Paul furthermore says: "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing."

It seems, after all, that which counts for most in the sight of God is a heart of love. It was once said of a sinful woman that she had been "much forgiven" because "she hath loved much." The heart that knows no love is not a heart of God, for God is love. God measures us largely in proportion to our love toward him and our fellowmen, and many a poor, humble soul that has perhaps never done much in the sight of man will be among the bright jewels in heaven because that soul had been made pure by heart-religion, by love for God and others. Where there is this true heart-religion and love, there is no envy, no hatred, no dishonesty, no deception, and whatever other weakness there may chance to be, it will be lost in God's love.

Get wisdom, get understanding, but above all be sure that you have heart-religion, with a love for God and your fellowmen. "Though I speak with the tongues of men and angels, and have not charity [love], I am become as sounding brass or a tinkling cymbal."

Baltimore, Md.

—What is prayer? A sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God hath promised.—John Bunyan.

LUTHER SUNDAY

AND THE

Home Mission Offering,

NOVEMBER 12.

The Day of Prayer for Home Missions,

NOVEMBER 5.

PATRIOTISM AND MISSIONS

BY GEO. P. KABELE

It is not wealth, but righteousness, that exalteth the nation. Without righteousness wealth will only work a nation's ruin.

The church is God's institution to develop and maintain righteousness in the land. To do this she must keep pace with the nation's growth. This means strenuous efforts in our newer states in following up our people. But especially does the call come from our cities, which are growing, as never before, and where corruption has its headquarters.

The recent census shows that 46½ per cent of the entire increase of the population of the United States for the last ten years has been in cities of over 25,000. In Illinois almost 94 per cent of the total increase for these ten years has been in cities of 5,000 and over, of which class of cities this state now has 21 more than in 1900. New York City has grown as much in the last ten years as in the twenty preceding. In Chicago a man died a few years ago who was the first white child born there, when there were only five houses and Fort Dearborn. This short span of a single life of eighty-five years saw Chicago grow from 100 souls to over 2,000,000. In 1800 the United States had only six cities of 8,000 and more; in 1900, five hundred and forty-five, and some of these among the great cities of the world.

This shows the tremendous efforts the church must make to keep up with the increase in population. Have we kept up? Dr. Josiah Strong says that careful investigation shows that in 1890 there were only half as many Protestant churches to a given population as fifty years before. And especially is this deficiency to be found in the cities of our land, where, because of the greater temptations, the need is greatest, and where we have but from one-fourth to one-tenth as many Protestant churches as the average for the entire country.

In fifteen states the population is already greater in the cities than in the country. In eight states, more than two-thirds of the people live in cities. In New York State the country population is 1,928,120 and the city 7,185,490; or 21.2 per cent of the people live in the country and 78.8 per cent in the cities. And because of the industrial conditions our cities will continue to grow rapidly. The cities will therefore rule the states, and the states the nation.

What does this mean but that if our nation is not to be ruled by corruption and brought to ruin, Christian people must meet the challenge of the nation and plant the church? This means Home Mission offerings and efforts as never before.

In the past our fathers laid down their lives, our mothers gave their sons, the brides their husbands as offerings for the nation. To-day the call is not to die for our country, but to live for it; and that not

only for our fair earthly land, but for the kingdom of God, of which we as Christians are citizens.

The call of our nation and of God is for lives and means for the saving of our country, the welfare of our children, the preservation of our Christian homes, and for the answering of our prayers "Thy kingdom come." Will our patriotism be less than that of our fathers and mothers? Will it stand the test?

What will be our answer to the call on Luther Day? *Chicago, Ill.*

HOME MISSIONS

BY REV. J. C. JACOBY, D. D.

"As we have opportunity, therefore, let us do good unto all men, especially to them who are of the household of faith."

Never in the history of the Lutheran Church in this country has the Board of Home Missions had such opportunities for efficient work as now. The door of opportunity is not simply standing ajar, but wide open. Our "Household of Faith" has her scattered sheep in every Western city, town and hamlet, crying for a shepherd to husband and fold them. No denomination has had such phenomenal growth during the past decade as our own, having come up from the eleventh to the third place in numerical strength, and is just now pressing closely for the second. And no denomination can realize as much per dollar invested in Home Missions as our own by nearly two to one. The vast influx of population to this country has been, and is, coming largely from Lutheran countries. What we need is shepherds of our own household of faith to husband these multitudes as they come to us. No church can do it as economically, quickly and well as we.

Not only so, but let us remember that the investment thus made is seed sown which returns to the Church a harvest of "some thirty, some sixty and some an hundred fold." During the last biennium the Home Mission fields themselves contributed for all objects \$625,105.26. And does not this pay as a financial investment? But from a higher and infinitely more important point of view shall we not make the sacrifice necessary to care for our own household of faith?

Some one has put Home Mission work thus: "*Organize, educate, put to service.*" This is the great mission of the Lutheran Church among those of our own household of faith from the "Fatherland." They are our people and are clamoring for spiritual nurture at our hands.

Boulder, Colo.

THE PRINCIPLE OF MISSIONS

Twice the whole world knew the true and living God—in Paradise and at Mount Ararat, when Noah and his sons and their wives offered sacrifice. Both times the world forgot God, and so he selected one man, Abram, and changed his name to Abraham, and through him blessed the world. Some people have worried their brains about God's election. If we will keep in mind that God always elects the few to select the many we will get the true principle of missions. God elected Christopher Columbus, Washington and Lincoln to give to the world the citizens of the United States. He elected the apostles to select the Christian Church. God's plan was to begin at Jerusalem and from there to go to Judea and Samaria and the ends of the world. Home Missions mean in God's plan world missions. It is a poor missionary that is bound to go to the foreign fields to save souls and cannot find his lost family at home. *All the world for Christ* should be our prayer and message and life.

Mansfield, Ohio.

S. P. LONG.

Our Young Lutherans

INTERNATIONAL SUNDAY-SCHOOL LESSON

Fourth Quarter: Lesson V. October 29, 1911

A Psalm of Deliverance. Ps. lxxxv

Golden Text.—“The Lord hath done me great things for us; whereof we are glad.” Ps. cxxvi. 3

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

The title of the lesson defines the character of the Psalm which we study to-day. It speaks of deliverance, probably the deliverance from the captivity of Babylon. There is a trembling note of joy in it. Prayer and praise are mingled. This Psalm is expressive also of the restored sinner's experience. The joy of deliverance, praise for forgiveness, and prayer for continued help throb in it. The Psalms are full of the utterances of the soul in its search after God, and hence always remain true. These Psalms were the hymn-book of the Hebrews. Many of them are found in our Christian hymnals, and others became the inspiration of our noblest hymns. The devotion of the heart has in all ages risen before God on the wings of song. It is exceedingly important that our hymns should be not only beautiful lyrics, but above all things scripturally true.

I. Praise for Deliverance (vs. 1-3)

Restoration.—Here is an acknowledgment of God's mercy in restoring Jacob to the promised land. It will be profitable to review the leading events of the exile, the sojourn and the return after seventy years. There could hardly be a more convincing proof of the truth of the Scriptures and of the reality of a superintending Providence than these facts of Jewish history. Notice the striking parallelism, two verses expressing the same thought, running through the psalm.

Forgiveness.—Next there is a recognition of God's goodness in forgiving iniquity and covering sin. As man's sin has many shades and degrees, so it has many names; but it is really all of the same nature and displeasing to God. It is the root of all our misfortunes, and the source of all our captivities.

Reconciliation.—The psalm praises God for turning away from his just wrath and the fierceness of his anger. God is here regarded as an offended monarch, who has compassion on his rebellious people. God has no passion or spite such as men cherish, but as a just Being he is angry with sin; he is indignant against transgressors. His honor, dignity and glory may not be offended with impunity. He must needs be reconciled. In his infinite love and wisdom he opens the way of reconciliation by way of the cross. In the Old Testament the reconciliation was anticipated and prefigured by sacrifices.

II. Prayer for Help (vs. 4-7)

Conversion.—The psalmist prays for a real change of heart. “Turn us,” he cries. The poor sinner has turned away from God, and hence God seems to be against him. When he turns toward God he finds that God is really merciful and gracious. But in his distress he realizes that he cannot turn of himself, but that he must have grace to enable him to do so.

Quickening.—Now comes the prayer for quickening. The repentant sinner must not only be justified or forgiven, but also regenerated. The Holy Spirit must bring life to his soul. Mere sorrow for sin is not enough to save the soul. It must be revived and renewed in order to be saved. Then follow emotions of joy and peace.

Salvation.—The operations of grace upon a soul that

accepts God's help issue in his complete salvation, begun on earth and perfected in heaven. The psalmist well knew that mere transition from Babylon to Jerusalem did not make a man better. God's work for us must become his work in us to be of any profit.

III. Confidence in God (vs. 8-13)

Peace.—The psalmist now bows the ear and listens to God. He hears the promises of peace to his people. The accusations of conscience are hushed. God's face beams on them in love. But there is the condition imposed of not turning again to folly but to live in the fear of God.

Conciliation.—The ground of peace and hope is found in the fact that “Mercy and truth are met together; righteousness and peace have kissed each other.” These four virtues unite in man's salvation. They display the respective divine attributes active in our redemption: 1. Mercy in the promise. 2. Truth in the fulfilment. 3. Righteousness in the manner of fulfilment. 4. Peace in the result. They meet and kiss each other: 1. In the covenant. 2. At the incarnation. 3. At the cross. 4. At the conversion of every sinner. 5. At the completion of the saints in heaven (Rogers).

Prosperity.—When man does that which is right, he is blessed temporally and spiritually. The Lord gives that which is good and the land yields her increase. There is plenty and peace everywhere.

Practical Reflections

Our lives are full of deliverances.
Count your mercies and be thankful.
Let the goodness of God lead us to repentance.
We may even as Christians still be the captives of besetting sins, bad habits and sinful doubts.
Our past experiences lead us to hope in God.
Gettysburg, Pa.

YOUNG PEOPLE'S PRAYER MEETING

Bible Study

Topic for October 29, 1911. A Missionary Journey Around the World. X. Missions in Europe. Acts xvi. 6-15

BY REV. J. B. GUINEY.

I. Paul's work at Thessalonica, Berea, Athens and corrupt Corinth. Acts xvii; Acts xviii. 1-11.

II. The call of Rome and the message. Rom. i. 9-16; 1 Cor. ii. 1-6.

III. The only thing which will make a nation great is Christ and his Word. Mark iv. 4; Heb. iv. 12; John iii. 16.

IV. Christ was lifted upon the cross for Europe, as well as any other nation. John xii. 32; John iii. 14, 15; Rom. v. 8.

V. What result Paul had in Europe. Acts xvi. 14, 15, 25-29.

VI. Let us all follow the spirit of the Bereans in Bible study. Acts xvii. 10-14.

Montoursville, Pa.

Bible Readings

M., Oct. 23. Thessalonica. Acts xvii. 1-10.
T., Oct. 24. Noble hearers. Acts xvii. 10-12.
W., Oct. 25. Among philosophers. Acts xvii. 22-34.
Th., Oct. 26. Impure Corinth. Acts xviii. 1-11.
F., Oct. 27. The call of Rome. Rom. i. 9-16.
S., Oct. 28. The message. 1 Cor. ii. 1-6.
Sun., Oct. 29. Topic—A Missionary Journey around the World. X. Missions in Europe. Acts xvi. 6-15.

CHRISTIAN ENDEAVOR TOPICS

Seed Thoughts

Sunday, October 29. Topic—A Missionary Journey Around the World. X. Missions in Europe. Acts xvi. 6-15

BY REV. P. A. HEILMAN

Paul's missionary journeys. There were three of them. If you have a wall map, trace them out, and see how wonderfully God led Paul and Barnabas in their wanderings, first, through a number of the important cities of Asia Minor (Acts xiii. and xiv.); then Paul and Silas on the second journey, which brought them up into some of the great cities of Europe (Acts xv. 36, xviii. 22). The account of the third missionary journey begins where the second one stopped (Acts xviii. 23) and ends with Paul's being carried a captive to Caesarea, to the governor Felix. Many lessons of comfort and inspiration can be learned from these three missionary journeys. Mark them in your Bibles, so that you know always where to refer to them.

The first European convert was a woman (Acts xvi. 14, 15). This was the person indicated in Paul's vision, when he heard the voice, "Come over into Macedonia and help us." He obeyed that voice and went into Greece, originally called Mesopotamia, and throughout the great cities he preached the gospel of Jesus, and the people received it.

Secret of Europe's greatness. The gospel received, believed and practiced. The cities of Asia were the first to receive the gospel, and there were churches in Ephesus and Smyrna and Thyatira (see Rev. ii. and iii.) before there were any in Europe. Asia had the first opportunity to receive the gospel. Jerusalem is in Asia, and Antioch and Seleucia, and many other cities visited by Paul and Silas.

Obligations of the gospel. The apostles were sent with the gospel to all the cities they could reach, and Christ's last commission was to go to the ends of the world and preach the gospel to every creature. The very fact that we have the gospel obliges us to send it to others. Not to give it to others is to lose it ourselves. Every one of the churches in Asia established by St. Paul has ceased to exist, because it failed to send the gospel to others. The same thing will happen to every church that ceases to be a missionary church.

Christian Endeavor a missionary. It has gone to nearly every country in the world, and carries the same message everywhere. What is your society doing in a missionary way? Nothing! Then your end is not far off. If you want to be alive and enjoy what you have, then get busy in sending the gospel to others.

Why your society does not flourish. You are not doing anything. You have no aim. No society can live on sociables and literary exercises. They are wood, hay, stubble, and soon burn out. But assume some of the work of the church, *something special*, and you will feel you *must* live to care for this work.

Lutherans in Europe. That is the Lutheran stronghold—Germany, Sweden, Denmark, Finland, etc. More than 70,000,000 Lutherans in Europe. This is the greatest reason for Europe's enlightenment. The Bible Luther opened and the religion he taught made Europe the greatest nation of the world to-day.

Baltimore, Md.

Luther League Daily Bible Readings—October 23-28

Monday: Gal. ii. 15-21—"Justified by Faith."

Tuesday: Rev. xiv. 6-8—The Angelic Proclamation.

Wednesday: John ii. 13-17—Cleansing the Temple.

Thursday: Rom. i. 15-32—Our Need of Righteousness.

Friday: Rom. iii. 10-31—"None Righteous."

Saturday: Heb. ii. 1-18—"All things under His feet!"

LUTHER LEAGUE TOPICS

October 29, 1911. Acts viii. 1-15. Why the Reformation Failed in Some Countries

BY REV. H. E. CLARE

The fact is frankly admitted that the Reformation did fail in several countries in which at the beginning it had given promise of success. The most notable examples are France and Spain; and in explaining why it failed in these countries we shall at the same time explain, in part at least, why it failed in other less important countries.

We shall give the reasons of the failure under two heads—secondary reasons and primary reasons.

I. *Secondary Reasons.*—We speak of these reasons as secondary because, in our judgment, they did not play nearly so powerful a part in the failure as those reasons we shall state under the other head.

1. *Political opposition.* The Reformation that failed in these countries was not the Lutheran Reformation; that never failed, has always held its own, has never been rent asunder into sects. The Reformation that failed was Calvinistic. There was in it an unfortunate admixture of politics. And, therefore, it was more violently opposed politically than was the Lutheran Reformation. See notes on "The Huguenots" for September 24, 1911.

2. *Counter Reformation and Opposition of the Jesuits.* These did much to strengthen Rome and recover lost ground. The counter Reformation was general and the Jesuits operated everywhere, yet in the Lutheran countries the Reformation was so strongly entrenched in sound doctrine and correct principles that it more than held its own; but in those countries where the Reformation was Calvinistic these influences were more effective, and there, partly owing to these influences, the Reformation failed.

II. *Primary Reasons.*—1. The character of the people. Had the Reformation in these countries been Lutheran, we believe it would have succeeded; yet it would have been a desperate struggle. The people of these countries derived their language from Rome, and were, therefore, Roman in thought and ideals. In a large sense the language makes the people. And the Latin language and its daughters, the Romance languages, are Roman Catholic. Catholicism found in the Roman Empire not only model and material for her organization, but, in the Latin, a language made to order, as it were, for her purpose. The Latin language was fashioned largely by statesmen and jurists and is the most legalistic of all languages. Its dominant and most characteristic tone is harmonious with the distinctive note of Catholicism; and wherever its derivative languages are spoken we find in the people a legalistic character. The language, having first predisposed them to Catholicism, now holds them to Rome by the fetters of a kindred tongue, the fetters of deeply-rooted ideals and conceptions that owe their origin and strength to the legalism of the language. How different was the Reformation in Germany! But there Luther unified the dialects into a common language that was adapted as a medium for the expression of evangelical truth.

2. The character of the Reformation. Calvinism as a Reformation was too superficial. It dissipated its strength in opposition to externals. At heart, in its legalism, it was too much like Rome. It largely invalidated its own preaching of justification by faith by the doctrine of absolute predestination. Calvinism failed in these countries, therefore, largely because of its own defects in its inner life and in its outward operations.

Wilksburg, Pa.

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FRIDAY, OCTOBER 20, 1911.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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POLICY OF THE OBSERVER

Under date of October 6 one of our enterprising and successful pastors writes:

"I want to thank you for the current issue of the OBSERVER, as well as for all the others that have preceded it. For one, I am glad for the different points at issue in the church as represented by the different articles and recent editorials. For some years we have been going on what seemed to me 'a dead level'. There was little to arouse the mind and to send the polemic to his desk. I think that progress and development come from agitation and the presentation of different views, with a final compromise and ultimate adjustment that prove beneficial. I am not a polemic myself, but rather a preacher and writer on themes of service and life, but I feel that discussion is a good thing. Two schools in a church make, in my judgment, for the activity of the denomination."

We quote the above because the judgment expressed is worthy of consideration by all thoughtful persons, and because it affords a fitting point of departure for saying something in regard to the general policy of the OBSERVER in this and some other matters.

Contributors and Contributions in General

In the conduct of many magazines and papers with a general circulation, practically the whole make-up of each number is determined by the editorial management. The subjects are selected in advance and specialists and experts are secured to discuss them. It is difficult for a volunteer contributor to secure admission unless he has an established reputation as a writer. Manifestly it would be as impossible as it would be undesirable to conduct a church paper after that fashion. It would install the editor as sole judge of what topics are timely, and would restrict the contributors to a group of persons of his choosing, and exclude all others. Such a process of selection and elimination might result in a better paper in point of scholarship and literary quality, but it would destroy the characteristic function of a church paper and rob it of the feature that makes it possible for every reader to feel that it is, in a real sense, his paper. Occasionally, indeed, the editor has asked specially qualified persons to write on particular subjects, and we have had a number of symposia on practical topics, but from week to week our columns

are filled for the most part with unsolicited but welcome contributions from brethren who exercise their own judgment on the timeliness of subjects and the most effective methods of treating them. This is precisely as it should be in a democratically constituted body like the General Synod. We have no pope or hierarchy; our ministers are on a perfect equality in the matter of prerogatives and privileges; and the only distinction between the ministry and the laity is an official one. Hence, one has as much right to be heard as another. This fact has ever been in the foreground in the OBSERVER's policy. It has had a few simple rules which it has required contributors to observe, but within these rules it has known no differences. It has welcomed contributions from any and every quarter in the General Synod. It has aimed to make every brother, however humble in self-esteem, feel that its columns are as accessible to him as to any most learned professor in seminary or college. It has thus been an always available medium of communication in the General Synod—a rostrum from which any brother, clerical or lay—or, for that matter, any sister too—who has had anything to say to the people, could "say on."

As a consequence, the pages of the OBSERVER simply reflect the subjects that are uppermost in the minds of our pastors and people and the views that are entertained thereon. Brother A may not be interested in what brother B writes about, but others may be, and brother A evidently believes they will be, or he would not have written. Brother C may not agree with brother D, but there is no antecedent presumption in favor of the superior wisdom of brother C. Their differences are within the limits allowable in the General Synod, and if brother C thinks that brother D is astray, the columns of the paper are open to him to show it. Brother E may think that there are neglected topics, a want of proportion in the thinking of his brethren and an uneven emphasis; it is his privilege to supply the lack. Both in their merits and demerits our contributors' columns are what our own General Synod writers make them. As a denominational paper we have no other source of supply, and we desire no other.

Editorial Department

The policy of the OBSERVER that recognizes no right of one to dictate to another where all are equal and that accords to any and every brother who asks for it a chance to be heard on any subject of common interest, making him responsible simply for his own views, applies also to the editorial department. It is but a comparatively small part of each number of the paper, but such as it is, the editor asks for no more consideration than is accorded to contributors, nor does he claim to be any wiser than they. Like every other utterance that is at all entitled to respect, an editorial is, in the last analysis, only the statement of personal convictions, which are well-founded or ill-founded, as the case may be. They are submitted simply for what they are worth. The editorial department does not assume any right to speak ex cathedra, is not obsessed with the conceit of infallibility, is aware that it is subject to the same canons of criticism that apply to the rest of the paper. His office imposes on the editor certain responsibilities, with corresponding prerogatives, but lordship over his brethren is not one of them.

Controverted Subjects

Like the good brother, from whose letter we have quoted, the OBSERVER is not temperamentally inclined to polemics. It much prefers the quiet interludes to the storms. Its course is much easier and pleasanter when the Church is moving along on what our correspondent calls "a dead level" than at any other

time. Were its own comfort the only thing to be considered, it would pray that it might keep to the peaceful tenor of this "dead level" forever. But that cannot be. From time to time questions arise among us about which there are sharp differences of opinion. What, under these circumstances, is the policy of the OBSERVER? Precisely the policy it follows at all other times. These differences develop in the General Synod itself on points of doctrine, policy or administration. Those who differ are our own ministers and laymen. The differences relate to matters of common concern. If we had a pope, or dictator, or if there were some one brother or a little group of brethren universally recognized as wiser and better and more single-eyed and far-seeing than all their fellows, debate would be superfluous except for its educational value. But in the absence of any such tribunal, it is the policy of the OBSERVER to keep its columns open to free and equal discussion. It welcomes the statement of all sides of a question. It accords to every one who desires it a right to be heard, within the limitations of available space or until it has become apparent that the subject has been sufficiently ventilated and the essential facts and arguments have been presented. It does not object to plain and vigorous speech. It only asks that participants observe the courtesies of debate and refrain from irrelevant and offensive personalities. It matters not, so far as this policy of granting untrammelled freedom in the expression of opinion is concerned, that editorially the OBSERVER has espoused a particular position. Those who think otherwise are at liberty to say so in its columns.

While controversy for its own sake is neither desirable nor profitable, and while "piping times of peace" are more comfortable from the editorial standpoint, the OBSERVER not only recognizes that controversy from time to time is inevitable, but agrees with its correspondent that a good end may be served by it. It is often through the clash of variant opinions that truth is struck out and flashes clearly before the mind. Debate brings out sharply the points at issue, increases and spreads information regarding them, makes possible an intelligent judgment on them, and is distinctly educational. It is always a sign of life and of aroused interest.

INTIMACY WITH GOD

On the memorable morning after the resurrection, when Jesus stood on the shore of Galilee as the disciples were returning after their night of unsuccessful fishing, it was "that disciple whom Jesus loved" who discerned that it was the Lord. The significant thing is that it was John who first felt the touch and reality of the Divine Presence. For we must interpret this incident in the light of the truth that he had enjoyed a peculiar intimacy with Christ and had been admitted to a communion and fellowship which had resulted in a sympathetic union with his Master's thought and will. It was he who had leaned on the Savior's breast at the last passover supper and to whom the other disciples had beckoned when they wanted to know of whom Jesus spoke when he said "One of you shall betray me." That general turning to John to put the question "Who?" tells a great deal about the recognized intimacy between the beloved disciple and his Lord. So that in the quick recognition of the figure that appeared in the early dawn on the shore of Galilee, we are simply coming upon the fruit of this special intimacy—a spiritual vision, ready and sure, and a purified, loving heart to which that divine Presence became an instant, unerring consciousness.

How suggestive it is of the benefit of cultivating a spiritual intimacy with God! The secret of the Lord

is with them that fear him, that walk with him, that learn to know him through daily communion with him and in doing his will. In this way the divine light goes into them and their pulse beats to his heart.

Perhaps we here have the explanation of why many of us are so blind and poor in the knowledge of God; why we are so dull and slow of understanding; why, to so sad a degree, it is true of us that having eyes we see not and having ears we hear not; why even when Jesus comes and stands before us in his word and grace, we are strangely insensible and unresponsive, and that our Christian consciousness is so low and indistinct. How often we have come even into his sanctuary where he is ever present in our midst, seeking us with his voice and sweet constraint, and yet we have been without true sense of his nearness. What is the matter? We have not been living in close enough fellowship with him. Sometimes, perhaps, we wake up to a momentary realization of the truth and exclaim, "Surely God was in this place," but usually we have to add, "and we knew it not."

Illustrations of the reason of our failure to see him are not far to seek. Here, for example, is a man in the presence of exquisite music—peal of trumpet, clash of cymbals, sweetness of lute and all the intertwined harmonies of stringed instruments. But it is all confusion to him, sound and fury signifying nothing, no sentiment, no love or passion in it. Why? The ear and habit of his soul have not been trained to appreciate the reality and joy of music. Or, here are two persons walking on the same path, the same landscape on either side, the same sunset on the horizon, the same air murmuring through the tree-tops, the same flowers offering color to the eye. The soul of the one is alive to it all, open to the inpouring beauty and joy, and he returns to his home, carrying, as an enrichment and lasting possession, the landscape, sunset, music of the trees and the tints of the flowers. But the other has passed through it all as if there had been no beauty or glory in his presence—a closed and undeveloped nature. It is a parable of what the quickening and training of our spiritual nature and faculties by divine grace and communion with God—or the failure of this—may do for our perceiving and finding him wherever he is. There is an amazing difference. Some materialist, with eye open for only physical facts and forces and laws, or with soul preoccupied with material aims, will explore nature in heights and depths and around all her vast domain, and say that he hears and sees God nowhere. But the Christian who has opened his mind and heart to the Light of the world and has permitted his faculties and affections to be trained in spiritual insight into, and fellowship with the higher realities and powers that move and act behind and in and through nature, comes upon God everywhere, sees his hand and hears his footsteps in the on-goings of history, meets him, as Adam and Eve did, walking in the garden of nature, discerns his handiwork on the firmament, sees him in the ocean's strength, in the mountain's glory, in the bloom of flowers—sees all "earth crammed with heaven and every common bush afire with God." And he who thus walks with God, meeting him everywhere is lifted into a higher, fuller, richer range of life, and comes into an ennobling and enlarging fellowship.

There is no mystery in the way in which St. John reached his high attainment in spiritual insight, his rich knowledge, his almost seraphic love. He did it, not by a half-hearted friendship and a cold separateness, but by actually living day by day in personal intimacy with his Master in a spirit of obedient love. And if we would have the best and most satisfying spiritual knowledge and vision of God, we can have it only by practicing his presence and endeavoring to know him intimately and to draw into nearness to him by doing his will.

**Desire for a Native
Church in China**

The development of Christianity in Japan brought with it about ten years ago a strong agitation for a native church, independent of missionary support or interference. Theoretically this is the desideratum in all missionary work, and yet there was no little opposition on the part of the missionaries to this native breaking loose, lest it be premature and have an unfortunate result on the emphasis given what are esteemed fundamental doctrines in our Western church. In spite of opposition, a native church has been formed, working parallel to, and largely in harmony with the missionary churches. Now the same movement has taken form in China, as is natural and inevitable in countries of the scale of civilization and intellectual development of either Japan or China. The "Continent" reports that this movement has taken form in an independent Chinese union "which has been publishing from its headquarters in Shanghai a quarterly called 'The Chinese Christian,' and has arrived at the place where it feels itself strong enough to make the quarterly a monthly. The magazine congratulates its subscribers on this sign of the strengthening sentiment for a native church uncontrolled by foreign influence.

"This union is an organization composed of Chinese pastors and a few Chinese laymen. It is much more, however, than a mere agency for agitation, for it is very zealous in evangelistic work and conducts for its own church extensive home-missionary operations. But it has little patience with Chinese ministers who rely on foreign missionaries to uphold them in their work. It criticizes such Chinese as 'mere sycophants seeking only to please those from whom their support is drawn.' The 'Chinese Christian' inquires: 'Who are those who are unable to stand by themselves? They are of three classes—children, slaves and prisoners. Children have not yet arrived at independence, slaves do not have the ability for it, and captives have had it stolen from them. To which class do Chinese Christians belong? Surely we cannot bear to call ourselves slaves or prisoners; perhaps we may be children.'

"The sarcasm in this last remark appears when the writer goes on to argue that the church in China is 100 years old now, and if it must still count itself an infant it would be hard to say when it would come of age. The leader of this movement is Rev. Mr. Yu, a Presbyterian minister in Shanghai, the man who recently presented the four elegantly bound Bibles to the court at Peking for the use of the royal family. Mr. Yu is a man of unquestioned intellectual power and fervent zeal for Christianity. Upon this situation Rev. J. C. Garritt, of Nanking, comments: 'To what extent foreign missionaries will be able to hold their own position as leaders in the church, will largely depend on their own tactfulness, deep spirituality, and sympathy with the ideals of the Chinese. To seek leadership in any way as a right of race, or by arbitrary methods, or because of the dispensing of funds, will be fatal. The Chinese are not a subject race, and they cannot even be classed as "inferior."'"

Commercial Murder

The terrible loss of life that has marked the development of aviation has been shocking at all times, but so long as it was in the actual development of aerial navigation there was the feeling that it was not altogether in vain. The more recent accidents, however, which have been in connection with exhibition flights as mere crowd-drawing novelties at "so much per fly," when the aviators have taken to the air against their better judgment, goaded on by the senseless cry of "coward" by the spectators, have not one thing to temper either

the sense of loss at the death or the brutal heartlessness of the crowds which were responsible. "They had paid their money to see a man fly, and it was none of their business if it cost his life. That was his risk. He must take it or be branded as a coward!" Well, a number of men have died this fall just to please the crowds, and still other crowds will continue to make the demands that will send other men to death. It looks as though we had not progressed so very far beyond the old Roman spirit that delighted in the "games," and when maids and matrons could thoughtlessly turn down the thumb to see the wounded warrior die. The "Outlook" in an editorial comments upon the automobile races and their train of casualties in the same strain, and quotes actual advertisements that bid for attendance on the possibilities of the casualties that are likely to occur.

SHAKING DICE WITH DEATH.
20 DARE-DEVIL DRIVERS
IN THRILLING SPEED DUELS.
THE FIELD VS. DEATH—WHICH
WILL WIN?

6:40 p. m. Car No. 4 ran into car No. 7.
Two men HURT.

Come out to see the SPILL.

The "Outlook" quotes Barney Oldfield, in "Popular Mechanics," as to what the modern automobile race really is, and its call for legislation to meet the situation should be taken up far and wide. We quote a part of what Mr. Oldfield says:

"THE GAME IS NOT WORTH THE CANDLE"

"I was never famous until I went through the fence at St. Louis and killed two spectators. Promoters fell over one another to sign me up.

"In the recent race at Indianapolis, where the crowd's lust was satisfied by a black tangle of shattered men and machines, nine-tenths of the entries were made against the desire of the manufacturers.

"No, if automobile racing is to be perpetuated, it must be through the interest of the public. How large is this interest? Immense; but so was the interest in cock-fighting, in bull-baiting, in prize-fights, in gladiatorial contests. So it is yet in the Mexican bull-fight, where in sport's name they kill cattle instead of human beings. All of these have passed or are passing. Modern humanity will not permit them. The morbid cry for blood still lives in a few, but the many cry for mercy.

"Speed madness is one thing; blood madness is another.

"The American grows sentimental about killing cattle; the Mexican prefers cattle to human beings. It is merely a matter of taste.

"I never realized my foolishness on any of these occasions until I was in the hospital with the doctors standing around and the nurses looking serious.

"While the body of Basle still lay beside his machine, women tried to cut off pieces of his clothing as a souvenir. . . . On the day after Basle's death, ten thousand persons fought for front seats at the track.

"Many of the newspapers have even ceased to treat track-racing as a sport. Reports of the big races are placed on the front page, under a "scare," with lists of the dead and injured for the year printed in heavy type at the head of the column.

"The dignity of motor-racing is gone. . . . It has ceased to be racing, and has become merely a morbid and unelevating spectacle. It is run for money alone. Its profits are blood money."

It is not a pretty arraignment, but it is most uncomfortably true, and we need to think about it and mend our ways—by law, if not by choice and wisdom.

Maine Pro-liquor Arguments

An exchange quotes some of the 'pro-liquor arguments which were used in the recent Maine campaign, and which were cleverly made to recoil on those who first put them forward. One license-advocating sheet, aiming to exhibit the failure of prohibition, stated that Maine was annually spending \$1,100,000 a year on liquor. But the anti-saloon leaders promptly came back with the pungent remark that if that was true, is showed Maine's per-capita expense for drink running at the rate of only \$1.48 per annum, while the United States bureau of statistics reports that the outlay for intoxicants in the nation at large for three years past has averaged \$17.39 per person. So, even according to the argument of the friends of the saloon, prohibition had been prohibiting about sixteen-seventenths anyhow.

The "startling fact" set forth in another liquor publication that the express companies ship 20,000,000 gallons of liquor annually into the prohibition states of the Union, proved a boomerang of the same sort. Considering that more than 15,000,000 persons reside in the nine states under prohibition law, the "startling fact" means that in those states the use of liquor amounts to about one and one-quarter gallons per person each year. But the general average for the whole nation is nearly twenty-two gallons. By this calculation, therefore, the ratio of real prohibition where the prohibition laws prevail is pretty close to nineteen-twentieths. Neither of these claims was quite so popular with the saloon's apologists after the saloon's foes had added their commentary.

The real force of the arguments, after all, is to the effect that prohibition, where it fails to accomplish its end, fails because the United States nullifies the efforts of the people by refusing to modify the interstate commerce laws, so as to forbid the express companies shipping into "dry" territory. It is the nation that is at fault, and the first point of effort should be for national laws that will enable dry territory to protect itself against outside shipments.

A New Claim for the "Stone of Destiny"

Our readers will remember the reference made some months ago to the effort to discredit the tradition relating to the "Stone of Destiny," which for six centuries has had place in the coronation chair of the British kings, identifying it with the pillow of stone on which Jacob rested his head at Bethel. The iconoclast's argument was remarkably circumstantial, but the tradition was too dear a one to the British nation to surrender without a struggle, and now Archbishop Wilberforce has not only officially cast it aside, but has added to the original tradition, declaring that besides being the Pillow of Jacob, it is the veritable rock from which Moses drew water for the thirsting Children of Israel in the Wilderness. Bishop Wilberforce bases his declaration on the authority of an unnamed antiquarian, who is convinced, and has convinced the Archbishop, of the truth of the original tradition and of this new claim. According to the story as given in an exchange, the stone was considered sacred by the Chosen People on account of its association with the Patriarch's dream, and was carried from place to place by the Israelites in the wanderings in the wilderness. The antiquarian showed to Archbishop Wilberforce a cleft in the back of the rock from which he said he believed the water gushed after Moses struck the stone with his staff. The stone, it is believed, was taken to the temple of Solomon, and after the destruction of Jerusalem it was taken thence by Titus to Spain. Next it reached Ireland, and later was taken to Scotland, and was brought to London by Edward I.

The Anomaly of English Church Appointments

A most interesting item with regard to the appointment of men to the bishoprics of the Anglican Church appears in the "Continent." The facts are not new, nor can they be more obnoxious than is the right of individual men, in reference to their religious or even moral character, to appoint men to "livings" controlled by them without regard to the desires of those to be ministered to. The wonder is that instead of resisting disestablishment, the Anglican Church is not clamoring for its accomplishment with greater impatience and eagerness than are the non-conformists. The "Continent" says: "Under the self-contradictory scheme of government by which the Church of England exists, the appointments of its bishops are now all determined by national officials who sympathize with, if they do not actively belong to, the Free churches which on every principle of ecclesiastical polity are at swords' points with the whole idea of the religious establishment. The Church of England is overwhelmingly Conservative in politics, but in present conditions all the appointments to its bishopric go to the comparatively few Liberal ministers in the church. This is signally exhibited in the two latest appointments when Dr. Gore, bishop of Birmingham, is promoted by Premier Asquith's choice to the bishopric of Oxford, and Dr. Russell Wakefield, dean of Norwich, is made bishop of Birmingham. Both these men are distinguished for their interest in the modern social movement of which Lloyd-George and other ministers in the Asquith cabinet have been such vigorous advocates. They are also noted in contrast with their high-church brethren as maintaining very fraternal relations with the non-conformists. This is Dr. Gore's third bishopric. He was appointed to Worcester in 1902 and to Birmingham in 1904."

The Jewish Exodus from Russia

According to "The Advance," the majority of the Jews who leave Russia come to this country. The annual report of the Jewish Colonization Association, founded by Baron de Hirsch twenty years ago, gives the following information as to Jewish emigration in the last year: More than 80,000 Jews left Russia in 1910, of whom no fewer than 60,000 are now settled in the United States, while of the remainder a large proportion have established themselves in Canada, and the rest in Argentina, Brazil and Palestine. Most of these emigrants have been set up in farming by the association, and the preference shown by these Jews for English-speaking countries is a matter upon which leading Jews comment favorably. In all, it is gathered, nearly 100,000 Jews left Europe for places outside in the year under review. Nearly 50 per cent of these emigrants were dealt with by the association.

Anti-typhoid Vaccination

The prevalence of typhoid fever in virtually every section of the United States has inspired the public health and marine hospital service to express belief in the immunity afforded by anti-typhoid vaccination, already compulsory in the American army for soldiers under forty-five years of age. The public health service reproduces the summary of the findings of a commission of the Academy of Medicine, of Paris, on the subject. "Anti-typhoid vaccination," the French commission declares, "does not accomplish the complete disappearance of this disease in the communities, but it diminishes very notably its frequency. Moreover, such of the vaccinated who contract typhoid fever have much milder attacks than non-vaccinated subjects. The percentage of deaths is one-half that of the non-vaccinated typhoid patients." The commission says vaccination should be practiced only upon healthy subjects, free from all defects, especially tuberculosis.

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Church News

CHANGES OF ADDRESS

Rev. S. J. Derr, from Upperco to Hampstead, Md.

Rev. E. A. Cooper, from Manheim to Jersey Shore, Pa.

Rev. H. C. Stafford, from St. Elmo, Ill., to Rising City, Neb.

Rev. Ralph White, from Cuyahoga Falls, O., to 1371 Irene street, Lakewood, Cleveland, Ohio.

CHURCH BREVITIES

Rev. John J. Dominic, D. D., Gloversville, N. Y., has decided to retire from the active ministry after the close of this year.

Rev. George G. Parker, Cold Spring, Pa., has accepted the call to Grace church at Dayton, Ohio, and will take charge this week.

The first general convention of the Woman's League of Pennsylvania College is to be held in Gettysburg, Pa., on November 2d and 3d.

Rev. Roscoe C. Wright, Ph. D., Amsterdam, N. Y., has withdrawn from the New York Synod and united with the Presbyterian Church.

Rev. Clifford E. Hays has resigned as pastor of the McConnellsburg, Pa. charge. The resignation becomes effective after November 1st.

The health of Rev. P. J. Wade has been restored, and since September 1st he has been able to resume the active work of his pastorate at Egdon, W. Va.

Successful Rally Day and Harvest Home services were held in St. Paul's church, Cumberland, Md., Rev. M. L. Enders, pastor, on October 15th.

At a congregational meeting in Christ (College) Lutheran church at Gettysburg, Pa., the salary of the pastor, Rev. Henry Anstadt, was increased \$200 a year.

Mr. William Fricke, son of Rev. H. M. Fricke, of Madison, Neb., and a student for the ministry at Wittenberg College, was stricken with typhoid fever while on his way to college and died at his brother's home in St. Joseph, Mo.

The congregation at St. Johnsville, N. Y., Rev. C. G. Empie, pastor, is keeping up its march of progress. Besides the improvements to the church property made during the year, the church building and parsonage have just been repainted.

Rev. H. C. Alleman, D. D., was formally installed as professor of Hebrew and Old Testament Exegesis at Gettysburg Theological Seminary in College church on October 9th. Rev. E. D. Weigle, D. D., presided and administered the inaugural oath.

Rev. John Erler, Ph. D., was installed as pastor of the Lutheran church at Saugerties, N. Y., on October 10th. Rev. William Baum, D. D., president of New York Synod, conducted the service, and addresses were made by Revs. G. J. M. Kebner and P. W. Koller.

The Second Lutheran church, Louisville, Ky., starts this month on the 35th year. Three names of the charter members remain on the present membership roll. There were 19 persons enrolled at the organization, and since then Rev. Harlan K. Fenner, D. D., the first and only pastor, has received 1,751 into the church.

Both Crestline and Leesville, Ohio, congregations have paid their apportionment in full this year. Rev. S. P. Kiefer, of Smithville, preached edifying sermons at Crestline and Leesville on Sunday, September 10th, and at the morning service at Crestline baptized Omar Luther, the infant son of Rev. and Mrs. H. L. Greenawalt.

Another booklet has been added to the Lutheran Monograph Series issuing from the Lutheran Publication Society. Its author is Rev. George Philip Kabele, D. D., of Chicago, and the title is "What Lutherans Believe." It is in the form of questions and answers, one hundred in all. The style is simple and clear, and the quotations from Scripture are apt and numerous.

IN OTHER LUTHERAN BODIES

Eleven graduates of St. Olaf College, Northfield, Minn., have entered the Theological Seminary.

Rev. J. E. Morton, of Providence, R. I., has been called to become pastor of the Seamen's church at Gefla, Sweden.

The Lutheran congregation at Bluefield, Va., has decided to erect a new church building. Rev. C. R. W. Kegley is pastor.

The late John Blumquist, of Kansas City, Mo., bequeathed \$1000 each to the Swedish Lutheran church and Swedish hospital of that city.

Prof. Casper Rene Gregory, D. D., of Leipsic University, Germany, is in this country and will deliver lectures at the leading universities.

The fourth annual convention of the Association of English churches within the Swedish Augustana Synod was held in Minneapolis, Minn., September 27th to October 1st. Rev. F. O. Hanson was elected president.

The Norwegian Children's Home Association of Brooklyn, N. Y., has now \$5,000 in hand and two building lots toward the establishment of the home.

The faculty and students of Concordia College and the local pastors of St. Louis, Mo., celebrated the 25th anniversary of the ordination of Prof. W. H. T. Dau.

The Lutheran Theological Seminary at Columbia, S. C., was formally opened on October 11th. The exercises were conducted by Rev. A. G. Voigt, D. D., dean of the faculty.

Rev. Carl Solomonson, at present studying at the Upsala University in Sweden, has accepted a call to become a field secretary for the Mission Board of the General Council.

The students and faculty of the Theological Seminary at Columbus, Ohio, tendered a reception to Prof. F. W. Stellan, D. D., on the occasion of his seventieth birthday anniversary.

At the 200th anniversary of the birth of Henry Melchior Muhlenberg at Muhlenberg College, Allentown, Pa., the degree of LL. D. was conferred upon ex-Governor Pennypacker of Pennsylvania.

OVER THE FIELD

Opportunity for Lutherans.—In a town of 800 inhabitants having neither tinsmith nor butcher, good men can command all the trade of the town and that of a rich, thickly populated farming country surrounding it. For further information address Box 31, Maytown, Pa.

Louisville, Ky.—The Third church, Rev. Charles A. Wilson, Ph. D. This church goes to synod this year with the best report in its history. There have been 43 accessions during the year. The church gives on the apportionment \$773.19. This is \$269.19 above the apportionment. This is due to the systematic canvas of the church for missions and the use of the duplex envelope.

Pittsburg, Pa.—The fifth anniversary of the pastorate of Rev. George W. Englar in Bethany Lutheran church, North Side, was observed on October 8th, at which time the sacrament of the Lord's Supper was administered. During the five years 219 new members were received, including 69 within the past year. Sixty-three children were baptized, 23 weddings performed and 42 funerals conducted. \$8000 was contributed for benevolence, and a total for all purposes of \$45,000.

Installation at Philadelphia, Pa.—Rev. Daniel E. Weigle was installed pastor of Messiah Lutheran church, Philadelphia, Sunday, October 8th. Rev. E. D. Weigle, D. D., Mechanicsburg, delivering the charge to the pastor, and Rev. Herbert C. Alleman, Gettysburg, the charge to the congregation. Large audiences were present at all services, and the new pastorate begins with the utmost encouragement and good feeling. This is the third time in succession that a father delivered the charge to his son as pastor.

St. Elmo, Ill.—The retiring pastor, Rev. H. C. Stafford, who takes charge of the Rising-Surprise pastorate, Neb., was tendered a farewell reception on Monday evening, October 9th. The evening was spent in playing games and light refreshments were served. When the night was

far spent and all were reluctantly preparing to leave for their several homes, Rev. Stafford and wife were presented with a well-filled purse, as a slight appreciation of their services. Brother Stafford leaves us with the good will and best wishes of all.

Pittsburgh, Pa.—Mt. Zion church, Rev. T. B. Yeakley, pastor, has begun the fall work with encouraging signs. Greater interest is being manifested in every department of the church work than we have ever known. Rally Day and Harvest Home services were held September 26th. About five hundred people were present. Classes were graduated from the lower grades into the higher. Communion was administered to a large crowd October 8th. There were twelve accessions and a large offering. The benevolence for the year had been raised previously. The report to synod showed the following encouraging figures: The Sunday-school paid out \$901.20; the Woman's Missionary Society, \$876.34; total benevolence for the church, \$1,700.44; expenses for all purposes during the year, \$9,912.52.

Dixon, Ill.—St. Paul's Lutheran church, Dr. F. D. Akman, pastor, has just closed its synodical year. A few items from the report were of special interest: Accessions by infant baptism, 28; adult additions, 44; present confirmed membership, 637. The church has a mission Sunday-school in Swissville. Officers and teachers in main school and mission, 42; enrollment of scholars in all departments, 716. This includes 170 in the home department and 78 on the cradle-roll. Contributions of school, \$570. Offerings of the Woman's Home and Foreign Missionary Society, \$266.10. Entire benevolence of the church, \$1,551.33. Total contributions for all purposes, \$4,678.50. X.

Tippecanoe City, Ohio.—Zion Lutheran church, Tippecanoe City, O., Rev. B. W. Ziegler, pastor. The annual business meeting and reception held by this congregation October 7th was of unusual interest. The reports from each department of church work were very encouraging. The Sunday-school has made marked growth through the addition of a large men's class taught by the pastor. The benevolent offerings will afford an excess in the synodical apportionment. A feature of special interest was the payment of all the church indebtedness amounting to \$2,100 and the burning of the notes. The congregation have shown their appreciation to the pastor by an increase of \$200 in the salary.

Pittsburgh, Pa.—Grace church, N. S., the Rev. Wilmer A. Hartman, pastor, rejoices in the prospect of a strong, vigorous Brotherhood. At their recent meeting Mr. A. H. Durborow, an enthusiastic member of Rev. Clare's church, Wilkinsburg, brought a strong, manly message for our men. Grace church seeks to take an active part in the Men and Religion Forward Movement which is coming into our churches. A goodly number attended the Allegheny county Sunday-school convention, and a number will attend the State convention at New Castle. The Sunday-school gives promise of having one of the best years in its history this winter. There is still much work to be done. Pastor Hartman gives Friday afternoon and evening to Bible and catechetical classes for children. 132 chil-

dren were present at the beginning of the year's work. He considered this his most successful work.

Pastor Resigns.—Rev. N. S. Wolf, who has served the Shrewsbury, Pa., charge with such marked ability and success during the past four years, has resigned to accept a unanimous call from the Trinity Lutheran church of Dayton, Ohio. Mr. Wolf will take up his work there on November 1st, thus leaving our congregation without a pastor. It is very hard to lose a pastor who has been so faithful and energetic in all his relations with his people—a man who has done so much to uplift the moral and spiritual condition not only of the congregation he served, but of the entire community. It is with great regret, therefore, that we think of his early departure. We earnestly pray the Father that he may use him for still greater service in the new field, and that our loss will be their great gain. May he also send us a man of his own heart to take up the Master's work at this place and lead us into greater and grander service. * * *

Norwood, Pa.—The annual congregational meeting of Immanuel Lutheran church was held on October 11th, and was marked by a deep interest in the work of the church and by an enthusiasm which portends greater things in the future. Every report showed activity and zeal on the part of the members of the various departments and societies. The discussions indicated that plans for expansion were contemplated. Part of these plans materialized in a unanimous vote to add \$200 a year to the salary of the pastor, Rev. Stanley Billheimer, beginning October 1st. A committee was authorized to negotiate for a new pipe-organ to cost not more than \$2,500.

The Brotherhood has volunteered to repair and renovate the gymnasium, which was badly damaged by water during a recent storm. On October 9th Rev. T. C. Billheimer, D. D., delivered his illustrated lecture, "The Story of Esther," and the proceeds are to be used toward meeting the cost of materials for repairing the gymnasium.

Constantine, Mich.—Messiah Lutheran church, the Rev. R. E. Tulloss, pastor. This church closes the synodical year with an excellent record. There were 35 additions to the communicant membership during the year. The apportionment for the year was \$251, which was paid, together with an excess of \$235, making a total of \$486. Excess above apportionment last year was \$125. The year before (church without a pastor for six months) \$11. The excellent record as to excess the present year was made in spite of the fact that new art glass windows were put in throughout the auditorium, new furniture installed, and sidewalks laid around church and parsonage lots, at a total cost of over \$1,100. The Common Service has been adopted, and the interior of the church altered to conform with Lutheran ideas of interior architecture. The new furniture includes altar, pulpit, lectern, and hymn-board in quartered oak, and marble baptismal font. The pastor's salary has been increased \$200. One of the effective organizations connected with the church is the Augsburg Bible class for men, which has grown within two years from a membership of fifty-seven to over two hundred.

Xenia, Ohio.—The pastor, Rev. H. Warren Hanshue, entered upon his labors in this field on August 27th. On September 10th he was formally installed by the president of Miami Synod, Rev. S. E. Greenawalt, D. D., of Springfield, Ohio, who also delivered the charge to both pastor and people. A very cordial and pleasant reception was tendered the pastor and his family on the evening of October 10th, in which he was welcomed not only to the congregation, but representatives of the ministers and churches of the city and the Xenia Theological Seminary spoke most kindly and extended a very hearty welcome to the pastor. Rev. E. Clyde Xander, of the Hamma Divinity School of Wittenberg College, who had supplied the pastorate for several summers, was also present and added a word of encouragement.

Rally Day was observed on October 1st, with an attendance of 130 and a special offering of \$31. The Sunday-school is making excellent progress under the direction of the superintendent, Carl E. Mel-lage. The holy communion was celebrated on October 8th, a large proportion of the members participating. The Duplex envelope system has been adopted and is in operation, the results being very encouraging.

Feghtly Lutheran Home.—The board of trustees of the Feghtly Lutheran Home at Tippecanoe City, Ohio, held its regular semi-annual meeting October 3d. Reports show the institution to be in good condition and doing a splendid work in the Church. It is one of the very few institutions supported entirely by endowment. In the five years of its history twenty persons have been admitted on the probation period. Of these five have been called away by death and four were not admitted permanently. The applications of two Lutheran ladies were accepted at the recent meeting of the board. This makes a family of eleven in the house at the present time.

The board is pleased to note the growing interest expressed in the Home by its friends. In the last six months two rooms were furnished. One of these was furnished by the Lutheran church at Osborn, O., for one of its worthy ladies, another by Mr. and Mrs. Coppock, of Tippecanoe City. This makes three memorial rooms in the house.

Friends of the Home are now interested in securing a fund for the purchase of a piano. Such an instrument is needed for devotional exercises and for the enjoyment of members of the Home. Contributions for this fund can be sent to the president of the board, Rev. B. W. Ziegler, Tippecanoe City, O.

Blood Humors

Commonly cause pimples, boils, hives, eczema or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

They are expelled and the whole system is renovated, strengthened and toned by

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Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

HONOR ROLL

Churches that Have Increased Pastor's Salary

301. Lutheran church, New Berlin, Pa.
302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md.
304. Trinity church, Pasadena, Cal.
305. Zion church, Buffalo, N. Y.
306. St. James' church, Westboro, Mo.
307. E. Kishacoquillas charge, Milroy, Pa.
308. Salem charge, Westminster, Md.
309. Davidsville charge, Davidsville, Pa.
310. West Manheim charge, Pa.
311. Zion's church, Liberty, Ill.
312. First church, Mansfield, Ohio.
313. St. Paul's church, Newcomerstown, O.
314. St. Matt. Ch., Chester Springs, Pa.
315. White Deer Valley charge, Montgomery, Pa.
316. St. Paul's church, Ardmore, Pa.
317. German Lutheran, Hanover, Kan.
318. German Lutheran, Holland, Ia.
319. St. Mark's church, Newport, Ky.
320. Lutheran church, Mt. Union, Pa.
321. Zion church, Everett, Pa.
322. Nittany, Pa., charge.
323. Moxham church, Johnstown, Pa.
324. Scalp Level, ra., pastorate.
325. First church, New Kensington, Pa.
326. St. Paul's church, Lionville, Pa.
327. First church, Beardstown, Ill.
328. St. James' church, Ashland, Pa.
329. Lutheran church, Duncansville, Pa.
330. Lutheran ch., Mt. Holly Springs, Pa.
331. Zion church, Lebanon, Pa.
332. First church, McCool Junction, Neb.
333. Orangeville, Ill., pastorate.
334. Mt. Joy charge, Gettysburg, Pa.
335. First church, Braddock, Pa.
336. Lutheran pastorate, Glasgow, Pa.
337. Bethany church, Central Bridge, N. Y.
338. St. Matthew's, Schuylkill Haven, Pa.
339. Luth. church, Mt. Holly Springs, Pa.
340. Ravenswood church, Chicago, Ill.
341. Zion church, Hollidaysburg, Pa.
342. Emmanuel church, Chatham, N. Y.
343. Hebron church, Leechburg, Pa.
344. Trinity church, Keyser, W. Va.
345. Lilly, Pa., pastorate.
346. First church, Cincinnati, Ohio.
347. Emmanuel church, Etna, Pa.
348. St. Paul's church, Denver, Colo.
349. McClure charge, McClure, Pa.
350. Oshkosh charge, Neb.
351. Christ church, Bridgeton, N. J.
352. St. Trinitatis church, Jersey City, N. J.
353. Trinity church, Grand Rapids, Mich.
354. St. John's church, New Freedom, Pa.
355. Messiah church, Constantine, Mich.
356. English church, Minersville, Pa.
357. St. John's church, Belleville, Pa.
358. Ch. of Reformation, Baltimore, Md.
359. Lutheran charge, Breezewood, Pa.
360. St. Paul's ch., Richmondville, N. Y.
361. Oberlin charge, Oberlin, Pa.
362. Trinity church, Herkimer, N. Y.
363. First church, Dayton, Ohio.
364. Pearl City charge, Pearl City, Ill.
365. Tabernacle ch., W. Philadelphia.
366. Lutheran charge, Smithville, Ohio.
367. Grace church, Westminster, Md.
368. Lutheran church, Petersburg, Pa.
369. Lutheran church, Amsterdam, N. Y.
370. St. James' church, York, Pa.
371. Lutheran pastorate, Rossville, Pa.
372. Lutheran charge, Accident, Md.
373. Upper Bermudian charge, Idaville, Pa.
374. St. Peter's church, Easton, Pa.
375. First church, Richmond, Ind.
376. Lutheran charge, Monroeville, Ind.
377. Amity church, Lena, Ill.
378. Grace church, Louisville, Ky.
379. Lutheran church, Oconomowoc, Wis.

380. Luth. pastorate, New Bloomfield, Pa.
381. Bittinger charge, Bittinger, Md.
382. Lutheran pastorate, Hampstead, Md.
383. Zion's church, Shipman, Ill.
384. St. John's church, Jersey Shore, Pa.
385. First church, Tyrone, Pa.
386. First church, Lancaster, Ohio.
387. Trinity church, Darby, Pa.
388. St. Luke's church, Marietta, Ohio.
389. First church, Wheeling, W. Va.
390. St. Luke's church, Marietta, Ohio.
391. Trinity church, Bedford, Pa.
392. St. Matthew's church, Reading, Pa.
393. Trinity church, Dayton, Ohio.
394. Northumberland charge, Pa.
395. Reen Memorial church, St. Louis, Mo.
396. Messiah church, Constantine, Mich.
397. Memorial church, Shippensburg, Pa.
398. Zion church, Tippecanoe City, Ohio.
399. St. Peter's, Middletown, Pa.
400. Christ church, Gettysburg, Pa.
401. Immanuel church, Norwood, Pa.
402. Second church, Dayton, Ohio.
403. ———?

Oklahoma City, Okla.—The corner-stone of the First Lutheran church was laid Sunday afternoon, October 1, 1911. The services were conducted in the Jewish Temple, which has been rented until the new structure is completed. Rev. Carter Helm Jones, D. D., pastor of the first Baptist church, made an address on "The Mission of the Church to this Generation." Rev. W. M. Colton, dean of St. Paul's Episcopal church, addressed the audience on "The Divine Character of the Church." After the address of the pastor, Rev. Newton H. Royer, and the singing of "My Church, my Church, my dear old Church," the congregation repaired to the church, two blocks distant, and the liturgical service was read and the stone laid. The inscription on the stone facing west is "First Lutheran Church, 1911," and on the side facing south are the words, "The Just Shall Live by Faith." The church will be a splendid edifice and a credit to any congregation.

Ashland, Ohio.—Trinity church, Rev. Arthur H. Smith, D. D., pastor. The annual congregational meeting was held on Wednesday evening, September 27th. Good reports were presented from all departments of the church, showing excellent work and progress everywhere. The pastor's report showed 43 accessions during the year, a net gain of 26. The communicant membership is 506, the confirmed membership 716, including non-residents, and the baptized membership 832. By February 1st next all obligations incident to the recent building operations will have been paid. The total benevolence for the year is \$1,546, and the grand total for all objects is \$8,177. A very largely attended communion was held on Sunday, September 24th, preceded by a week of special conference and prayer for the various departments of the church's work.

Dedication at Pittsburgh, Pa.—Church dedication is a common occurrence these days in the great missionary synod of Pittsburgh. Every hill and valley is being dotted with our churches, and still there is room.

On Sunday, October 8th, it was Temple church, Herrin Hill, which enjoyed a blessed feast of dedication. The congre-

gation had purchased the church in which they worship a few years ago, but it needed remodeling and a thorough renovating. This they did during the summer, and they now have a convenient, and most attractive place of service.

The feast of dedication was preceded by mid-week services, at which the Rev. W. C. Mann, the Rev. Geo. W. Englar, D. D., and the Rev. R. C. Dunlap had preached most helpful sermons. The pastor called to his assistance for the dedication, the Rev. Wilmer A. Hartman, who preached the morning sermon, and conducted the worship of offerings. The Rev. M. Harbold, of the local Christian church, was present and assisted in the devotional service.

The indebtedness was \$600, a considerable amount for this small mission congregation, which, like all missions, is sorely pressed for money all the time. But it is giving that prepares a church for giving more. Pastor Hartman asked them to give something in excess of the amount desired, and also to make a record of doing it quickly; and in just four minutes the \$600 was pledged, and in thirteen minutes 142% of the amount asked had been received. This was made \$1,000 at the evening service. The heart of the self-sacrificing and gifted pastor, the Rev. Russel B. McGiffin, and his estimable wife, as well as that of all his people, rejoice at this continued liberality and loyalty of the people of Temple Church. A former pastor, the Rev. Harry C. Erdman, secretary of the Pittsburgh Synod, preached in the evening and completed the worship of offerings. May this young church be richly blessed by the great Head of the Church.

WILMER A. HARTMAN.

Missionary Convention, Pittsburg Synod.—The Woman's Home and Foreign Missionary Society of the Pittsburgh Synod met in its thirty-second annual convention in the First Lutheran church of Braddock, Pa. October 3-5. The convention was probably one of the best in point of attendance in the history of the synodical society, no less than 12 officers, 101 delegates and 25 life members being enrolled. The opening devotional service was conducted by the president, Mrs. H. C. Reller. The first evening session was given to Home Missions, with an address by Rev. Ellis B. Burgess; the second evening to Foreign Missions, with an address by Miss Jeanne Rollier, on "The Women of India." Rev. and Mrs. Isaac Cannaday were also present at the convention and made short addresses. The exposition of the text for the year, "For this cause came I into the world," was given by Mrs. H. E. Clare. Well-prepared papers were also read by Mrs. C. W. Barnett and Mrs. H. W. A. Hanson. Three new organizations were reported—two Woman's Societies and one Children's Band. The synodical body is now composed of 117 auxiliaries, with a membership of 5,407. There are 1191 copies of "Woman's Work" and 658 copies of "King's Message" now being taken.

The report of the treasurer, Mrs. K. R. Bardonner, showed that \$6,329.55 had been received from all sources during the year, an increase of \$1,375.97. This increase is largely the result of the jubilee meetings which brought \$1,021 into the treasury. Receipts for the general fund, thank-offering, life membership and

Christmas offering all showed an increase. Forty-nine life members were enrolled during the year. It was decided to use the month of October as a rally month in the synodical auxiliaries in the effort to enlist more of the women of our churches in mission work. The societies are asked to meet for special prayer and afterwards to send out their members two by two in a thorough canvas of the congregations. The same corps of officers were elected to serve throughout another year.

The convention was delightfully entertained by the pastor and people of the Braddock church.

MRS. ELLIS B. BURGESS.

Missionary Convention, Miami Synod.—The 33d annual convention of the Woman's Home and Foreign Missionary Society of Miami Synod was held the 3d, 4th and 5th of October, in the First English Lutheran church, Lancaster, Ohio, Rev. Charles R. Bowers, pastor. A large number of delegates were present. The president, Mrs. Eli Miller, presided. The address of welcome was given by Mrs. W. M. Smith and Mrs. George Schmitt responded. Rev. W. M. Smith, fraternal delegate of Miami Synod, brought greetings. It was a pleasure to have with us Miss Jeanne Rollier, our missionary to India, who addressed the convention, using as her text "When Jesus saw the multitude he was moved with compassion." Miss Rollier testified to the joy of service.

Reports of the officers were encouraging. The corresponding secretary, Miss Flora Prince, reported a membership of 1594. The treasurer, Mrs. Frances Reeves, reported that the offerings for the year amounted to \$3,473.42. The historian, Miss Sarah A. Pope, gave an interesting work for the year, which was followed by a very impressive memorial service. Reports of department secretaries and standing committees were also encouraging. Miss Alice Gaumer, magazine secretary, deserves special credit for her faithful and efficient work in behalf of our excellent magazine. A communication was read from Mrs. Helen Beagle, field secretary, who has done excellent work in the synod during the past year.

Symposium, "Our Missionary Meeting," was conducted by Mrs. S. B. Belmer, and proved very instructive, and interesting.

Miss Anna Scharf spoke beautifully of the work for the children.

Alfred Henry Wittlig was made a life member of the general society by his aunt.

Echoes of the biennial convention were given by Mrs. John R. Miller, Mrs. Amelia Wicker, Miss Flora Prince, Mrs. K. B. Shaffer and our president. These reports were an interesting feature of the convention. Mrs. K. B. Shaffer addressed the convention. Her address contained much valuable information, and was inspiring.

Mrs. Shaffer announced to the convention a new missionary to Africa, Miss Simpson of the United Synod of the South, who has been engaged by our general executive committee.

Mrs. S. B. Belmer announced that Cincinnati will have a Missionary Exposition similar to that given in Boston. The exposition is expected to open March 9, 1912. Mrs. Belmer urged all who possibly can to attend. Mission study classes will be conducted in connection with the exposition.

The president's address, "Looking Forward," was excellent. A vision was given us of the future of the society, its possibilities, growth, successes. A rising vote of thanks was given Mrs. Miller for her faithful and efficient services as president for the past two years.

Officers for the ensuing year are: President, Miss Flora Prince, recording secretary, Mrs. T. Bruce Birch; corresponding secretary, Mrs. C. E. Paulus; treasurer, Mrs. Frances Reeves; historian, Miss Sarah A. Pope. Mrs. A. C. Martin was appointed fraternal delegate to the meeting of synod at St. Paris, Ohio.

A letter of sympathy was sent to Mrs. C. E. Rice, president of Wittenberg synodical society, who has been seriously ill.

Special work for the new year is the membership campaign, an outcome of the golden jubilee.

The place and time of the next meeting was left to the decision of the executive committee.

The devotional exercises were very helpful and spiritual. The large chorus choir was an inspiring feature of the convention.

The generous hospitality of the members of the First English Lutheran church of Lancaster, O., will ever be remembered. The delegates who were privileged to visit the Boys' Industrial School, were much impressed with this excellent institution.

FRIEDA WITTLIG.

OPPORTUNITIES IN THE NEBRASKA SYNOD

What was said on this subject at General Synod ought to have a wider circulation.

We have at present five or six vacancies. All of them offer interesting work. All of them will reasonably support an active, devoted man. A brother said to me in the East: "I suppose your people out there are glad to have any kind of preaching," etc. "That's a mistake," I replied, "Our people want the pure gospel, first of all. They are not satisfied with a slipshod presentation of the same. They are intelligent. Nebraska has less illiteracy than any other state. My own congregation, of less than 200, has 26 young people in the high school. Their instructors are most all university graduates and specialists. Really, college advantages are offered to them. Our people ask for pure Gospel, plainly, intelligently, earnestly presented. We make no age limit. We do make an efficiency limit. Some find that before they are 30. People don't dread the grey hair. They balk, at lack of promptness, or 'slothful ease.'" Two of our vacancies offer parsonage and from \$800 to \$1,000. One of these is in a country town. None of our pastors get high salaries. Yet all who stay in the work have the "wherewithal."

Last week I attended the German Lutheran Synod of Nebraska. But few of the pastors are in large towns. The most of them are in country parishes. But all look prosperous. Their synod is only 21 years old. They've spread like a green bay tree. Seldom can you look on a body of more earnest, cultured, manly men. They look like people who trust the Lord and never lack any good thing. For such as are true and faithful to the work, there is a cheery future ahead. They somehow, "grow up with the coun-

try." One of them had four sons at the university at the same time, while the oldest was in Europe. This was a country pastor.

Some eastern brethren must know of the educational uplift in the west. I know that some even send for semi-lunars to the woolly west. There are "institutions" here which are willing to do big things for a consideration. The Northwestern college of Iowa I know of. It is a branch of one of the business colleges in Omaha. They teach "short-hand, type-writing, bookkeeping and spelling," etc. Out of which of these branches they take their theology I know not. Possibly it is the last named. Yet the "Northwestern College," for a consideration, send the semi-lunars to a "good man and true" in Pennsylvania. Does he wear 'em? Surely he does. I know of two more in Pennsylvania who "went and did likewise." One of these, later on had his semi-lunars covered by aught better. Beg pardon, I wouldn't mention names. These things aren't of quite recent date. Likely no one could make any fair guess as to persons.

Inferences: (a) The semi-lunars are not meant, under the head of "opportunities." They come from poor factories. (b) Any earnest, vigorous gospel preacher will find inviting fields here. (c) All such, with ordinary graces, will get a fair, comfortable living. (d) Grey hair and age will not be against them. (e) Willingness and physical ability to do will measure acceptability. (f) No one seeking "inglorious ease" need come—willing workers are wanted. L. GROH.

Omaha.

FROM TEXAS

Some Coffee Facts From the Lone Star State

From a beautiful farm down in Texas, where gushing springs unite to form babbling brooks that wind their sparkling way through flowery meads, comes a note of gratitude for delivery from the coffee habit.

"When my baby boy came to me five years ago, I began to drink Postum, having a feeling that it would be better for him and me than the old kind of drug-laden coffee. I was not disappointed in it, for it enabled me, a small, delicate woman, to nurse a bouncing, healthy baby 14 months.

"I have since continued the use of Postum for I have grown fond of it, and have discovered to my joy that it has entirely relieved me of a bilious habit which used to prostrate me two or three times a year, causing much discomfort to my family and suffering to myself.

"My brother-in-law was cured of chronic constipation by leaving off coffee and using Postum. He has become even more fond of it than he was of the old coffee.

"In fact the entire family, from the latest arrival (a 2-year-old who always calls for his 'potie' first thing in the morning) up to the head of the house, think there is no drink so good or so wholesome as Postum." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CHURCH NEWS

Dayton, Ohio.—The Second church, Rev. W. M. Hackenberg, pastor, closed the best year in its history of seventeen years. Their apportionment was \$450, and they contributed an even \$1,000. The church increased the pastor's salary again, this time by \$300. North Riverdale Lutheran church, most of whose members left the Second church to unite with others in its organization, will apply for admission to Miami Synod at this session, and will call a pastor as soon as possible. The Rev. George G. Parker has accepted the unanimous call sent him by Grace church, and will begin his ministry on October 15th. Twelve years ago Dayton had two General Synod Lutheran churches, now there are five. In that year the membership of these two was 778, now the membership is 1526; then the total benevolences amounted to \$3,140, this year to about \$5,200; then the grand total of benevolences and expenses amounted to \$11,600, this year to more than \$23,000. This experience simply demonstrates that it is wise to do Home Mission work, and that "There is that scattereth and yet increaseth," that God blesses the church that "swarms."

X.

Missionary Convention, Northern Illinois Synod.—The 34th annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Northern Illinois was held in the Amity Lutheran church at Lena, Ill., Rev. C. E. Derr, Ph. D., pastor, October 10-12. There were 55 delegates, 12 officers and 18 visitors present. It was one of the most helpful and inspiring conventions that has been held. In all the departments the reports show a gain.

The first evening Rev. George P. Lottich, of the Albany Park mission, Chicago, gave a very interesting address. The synodical society pledged \$500 towards the support of Rev. Lottich for the coming year.

Mrs. K. B. Shaffer, our consecrated leader, and Sister Mary Lou Bowers held an attentive audience on Wednesday evening.

The treasurer reported an increase of \$744.54 above the preceding year. The corresponding secretary reported 6 new societies, and a gain of 173 active members, 43 life members, and 136 "Woman's Work."

A box was packed, valued at \$183.30, which goes to a minister in Kansas.

Mrs. D. A. Davy, our general recording secretary, was re-elected as president; Mrs. T. B. Hersch, of Princeton, first vice-president, with no change in the other officers. The place of meeting for the coming year was not decided upon.

REPORTER.

Celebrated 80th Birthday Anniversary.—On Sunday, October 1st, the Rev. E. Dutt, pastor of the Lutheran church at Geeseytown, Pa., celebrated his 80th birthday, at the same time administering the rites of the Holy Communion to his people. The church was beautifully decorated with flowers and palms for the occasion by the ladies of the church, as a small token of the esteem in which the pastor is held by his congregation. T. N. Caldwell, acting for the congregation, gave a brief review of the good work done in the community and the character and ideal life led by Rev. Mr. Dutt be-

fore his people, and presented him with a well-filled purse, the gift of the Sunday-school and congregation. The reverend gentleman was much affected by these tokens and responded: "This is the happiest birthday of my life. God bless you all."

Rev. Mr. Dutt entered the ministry June 10, 1866; was licensed by the Central Synod of Pennsylvania; was ordained by the West Pennsylvania Synod, September 20, 1868. He has built seven new churches and rebuilt one; preached 6,710 sermons; preached at 634 funerals, and delivered 1,994 lectures. To do this work he traveled 146,075 miles. Since celebrating his 79th birthday, or working on borrowed time, as he calls it, he has preached 966 sermons, 104 funerals and delivered 342 addresses, and traveled 25,809 miles. Mr. Dutt is enjoying good health, teaches a class of fifteen ladies in the Sunday-school, and preaches regularly every Sunday and once a month at the county home. He resides with his wife and daughter at Hollidaysburg, and is prominent in all church work of the county capital.

Minersville, Pa.—Our Harvest Home was held in the English Lutheran church October 1st, both morning and evening, for the benefit of all in our church, and the result was very good. The total offering was \$30. The decorations were artistic; the chancel was filled with fruits, vegetables and grain, making quite a load of good things which was brought to the parsonage on Monday morning. The pulpit was beautifully decorated and crowded with flowers of every kind. All hearts seemed to bloom in beautiful deeds and pour forth an ocean of fragrance all over the church.

Our church membership harmonizes with the pastor in despising the festival way of getting money for the church. But the Ladies' Aid Society gave an annual social supper on October 3d. Everything was prepared in their homes, and then given to the public at 25 cents for each person, netting them \$85.25, with the moral stamp of good upon it.

A most precious and valuable birthday gift was presented to the mistress of the parsonage by a very generous sister of our church whose name we dare not divulge. Also several others gave her helpful gifts, wishing her many more birthdays.

We also supplied the Mt. Pleasant Lutheran church on the Harvest Home occasion on October 1st, at 3 p. m., and these good people had their church chancel filled to overflowing with the best of fruit and vegetables by the bushel, all of which was sent to our parsonage on Monday. This was certainly a very generous act on the part of those good people whom we love, and we pray that the time will come when their little town will thrive in the coal industry, for right there are rich mines of coal. This will bring to them a regular pastor every Sunday. Their offering was exceedingly good. We are thankful to God for the kindness of all these dear people.

Our Rally Day on October 8th in the English Lutheran Sunday-school gave brother Harry Super, the superintendent, a glad heart, with all the teachers, because of enlarged attendance and big offering. It was indeed a day of good results.

A. C. FORSCHT, Pastor.

True Values **B & B** True Values

Those who have received the New Autumn Catalog pronounce it our best effort and an invaluable shopping guide.

Have you received a copy? Mailed for the asking.

BOGGS & BUHL

Advertisement No. 1257.

North Side,

Pittsburg, Pa.

Chicago, Ill.—Grace English Lutheran Sunday-school, Rev. T. F. Dornblaser, D. D., pastor, held rally day exercises on Sunday, October 8th. The principal speaker was Mr. Wayman, states' attorney and candidate for governor of Illinois. The number present in the different classes was 541, besides several hundred spectators. The offering for benevolence was \$1.30. The success of the day was due largely to the earnest work of Mr. C. C. Martin, superintendent of the school.

The Sunday before rally day, the congregation made an offering to benevolence amounting to \$180. The full apportionment for the year has been met, with a small excess.

AN APPRECIATION

BY PROF. M. COOVER, D. D.

The late Dr. Eli Huber was greatly devoted to two institutions, Pennsylvania College and the Gettysburg Theological Seminary. For many years his interests were ardently associated with the welfare and progress of these two educational institutions. His library collected during years of professional life, along lines selected to further the cause of Bible study, by his bequest has been given to the college and seminary libraries.

Dr. Huber was ever eager to know the thought of best minds on the subjects of his professional interest, and collected literature bearing in a scholarly way upon the subjects which he studied and taught.

One of the prominent characteristics of Dr. Huber was his judicial temperament.

He never prejudged matters, but sought the fullest evidence before giving an opinion. His charitable disposition refrained from immediate conclusions drawn from momentary emotional feelings. He refused to be swayed by evidence from one side only, and held judgment in reservation till a clear aspect of the situation was secured. Whether men or principles were to be judged or weighed, the good and the bad in them received adequate consideration.

He had strong predilections, and was notably ambitious for others. But however ardently he longed for the accomplishment of his purpose, he could never stoop to use uncharitable means. Unlovely means could never secure for him a lovely end. The order of righteousness was the avenue to the true stability of an achieved purpose or desire. Unselfish motives could alone adorn a deed, and give it a background of happy memory. To do one's best in the noblest way, and then leave the rest with God, gives serenity and spirit. The memory of the just is blessed.

Gettysburg, Pa.

GLEANINGS FROM EXCHANGES

German at Home

General Synod.—Mission services were held during the last few weeks by the following congregations: Home, Kans.; Creston, Neb.; Bennington, Neb.; Hamilton county, Neb.; Ohio, Neb.; Grafton, Grand Island, Fremont, Hastings, Berlin, Neb.; Greenleaf, Kans.; and Golden, Ill. The amount of money collected aggregates nearly \$1,400; the congregation at Golden, Ill., gave alone \$800. An enlarged and renovated church at Aurora, Ind., was rededicated September 17th. The brethren Born and Wagner assisted the pastor *loci*, Chr. Pieper, in the services. Rev. L. Frank, of Hastings, Neb., celebrated, September 25th, the 25th anniversary of his ordination to the ministry.

General Council.—"Der Deutsche Lutheraner," in its issue of September 28th, contains an editorial under the heading: "Indeed, God is still working miracles!" and then goes on to tell of the grand meeting at Lancaster, Pa., and of the harmonious dwelling together of the different nationalities and tongues under one roof. Two years ago the Augustana Synod asked to have its special interests recognized, and some were inclined to view this step with apprehension, and thought a disruption was coming, and now, behold, it was granted all it asked for. And after this question was settled so satisfactorily, the president of the Iowa Synod arose and declared: "Now the door is open for the Iowa Synod to step into the General Council." Dr. Berke-meier, the editor, considers this the greatest joy of his life. And who would not rejoice with him, seeing the Lutheran forces coming closer together, a thing so much needed. Yet we cannot suppress the thought that the "Deutsche Lutheraner" is overstepping in this matter the boundary of "deutsche Nüchternheit" a little bit.

Ohio Synod.—It appears now as if this synod, before very long, would be in possession of its own foreign mission work. Hitherto it has supported the Hermannsburg Mission Society. This society

is now prepared to transfer two of its stations in India—Kodur and Puttur, along the Madras-Bombay railroad—to the Ohio Synod. The district belongs to the Telugu mission, and has a population of 250,000. Of course, it will take some time yet before the negotiations are completed. The Teachers' Seminary, at Woodville, O., opened September 6th. Two new teachers, A. Mönch and G. Allwardt, were installed. It has 66 students; of these 22 are ladies. The corner-stone to the new seminary building at St. Paul, Minn., was laid with appropriate ceremonies September 17th. During the twenty-seven years of its existence this school has furnished the Church 209 candidates for the ministry.

Iowa Synod.—The Iowa district of this synod met in the beginning of September at Jubilee, Ia. The number of ministers present we do not know. The old officers, Rev. Fr. Lutz, president, were re-elected. Prof. Dr. Reed read a paper on "Education." Towards the fund for aged and disabled ministers twenty-two congregations had not contributed anything. The church extension treasury, too, had for a number of years "slumbered." It was regretted that in some congregations the catechumens were instructed only one year, and that the custom of announcing to the pastor the intention to commune was not regularly observed. The district lost during the year five pastors by death. The new college in Seguin, Texas, is to be built. The city of Seguin gives \$20,000 and fifteen acres of land, and the synod has collected (by subscription) \$36,000. The building is estimated to cost \$46,000. This is certainly a hopeful undertaking for the work in Texas.

Missouri Synod.—The "Lutheraner" of October 3d comes to us as a Walther number. First a short biography; then follows an article on Walther as a theologian, another on Walther as a theological professor, and still another, Walther as a promoter of higher education. Walther was born October 25, 1811, at Langenchursdorf in Saxony. He studied theology at Leipzig, and served a congregation in Bräundorf only one year, when he joined a colony of Saxon emigrants to this country. His first field of labor was in Perry county, Mo. After a brief stay here, he was called to a congregation in St. Louis, and here he had labored as pastor and professor with great diligence to the end of his life, May 7, 1887. He was a man of great ability, and is rightfully regarded as the spiritual father of the great Missouri Synod.

Wisconsin Synod.—Rev. Reinhold Adelberg, a prominent member of this synod, died in the Passavant Hospital, in Milwaukee, September 9th, nearly 76 years old. Having received his academic training in Germany, he came to America in the year 1855, and studied theology in Hartwick Seminary. After ten years of service in the state of New York, he came to Wisconsin and labored here as pastor, professor and editor with great acceptance. "In his manifold activities," the report says, "he used up his strength before his time." During the last fifteen years of his life, in consequence of physical ailments, he was not able to do much, and within the last five years had to cease from labor altogether. W. R.

Carthage, Ill.

WHEN THE STOMACH STOPS

Working Properly, Because there is Wind in It, Use Stuart's Dyspepsia Tablets to Set It Going Again.

A Trial Package Free.

The doctors call it flatulency, but unprofessional folks know it as "wind on the stomach," and a most distressing state of things it is. It is a serious condition of this great motor organ. Always annoying and painful in the extreme, at times often leading to bad and fatal results. The stomach embarrassed and hampered with wind cannot take care of its food properly and indigestion follows, and this has a train too appalling to enumerate. The entire system is implicated—made an active or passive factor in this trouble and life soon becomes a questionable boon.

All this is explained in doctor books; how undigested food causes gases by fermentation and fomentation in which process some essential fluids are destroyed—burnt up—wasted by chemical action, followed by defective nutrition and the distribution through the alimentary tract of chemically-wrong elements and as a consequence the stomach and entire system is starved. Plenty of food, you see, but spoilt in preparation and worse than worthless.

A deranged stomach is the epitome of evil; nothing too bad to emanate from it, but the gas it generates is probably its worst primary effect and the only way to do away with this is to remove the cause. Stuart's Dyspepsia Tablets go to the root of this trouble. They attack the gas-making foods and render them harmless. Flatulency or wind on the stomach simply cannot exist where these powerful and wonderworking little tablets are in evidence.

They were made for this very purpose to attack gas-making foods and convert them into proper nutriment. This is their province and office. A whole book could be written about them and then not all told that might be told with profit to sufferers from this painful disease, dyspepsia. It would mention the years of patient and expensive experiment in effort to arrive at this result—of failures innumerable and at last success. It would make mention of the different stomach correctives that enter into this tablet and make it faithfully represent all.

Stuart's Dyspepsia Tablets are not alone intended for the sick, but well folks as well; for the person who craves hearty foods and wants to eat heartily and run no risks of bad effects, they act like a charm and make eating and digestion a delight and pleasure. They keep the stomach active and energetic and able and willing to do extra work without special labor or effort. Don't forget this. Well people are often neglected, but the Stuart Dyspepsia Tablets have them in mind.

A free trial package will be sent any one who wants to know just what they are, how they look and taste, before beginning treatment with them. After this go to the drug store for them, everywhere, here or at home, they are 50 cents a box and by getting them at home you will save time and postage. Your doctor will prescribe them; they say there are 40,000 doctors using them, but when you know what is the matter with yourself, why go to the expense of a prescription? For free trial package address F. A. Stuart Co., 280 Stuart Building, Marshall, Michigan

Home and Farm

TO AN AUTOMOBILE

BY GRACE DUFFIELD GOODWIN

(With Apologies)

I have a humble longing that has never
been confessed,
A longing I have striven in vain to bury
in my breast;
I want to take a ride once more, when
days are hot and muggy,
Behind a little jogging horse in some old
shabby buggy.
I oft am hurled along the road in some
one's fine machine
At such a pace I cannot tell a brown field
from a green.
I want to amble on at peace, unheeding
what they say,
And watch with joy an ancient horse flick
ancient flies away.
I never see a landscape now that is not
scudding by
In gales of wind and clouds of dust be-
fore my goggled eye;
The pensive sows are galloping, the hens
are squawking past;
If anything seems peaceful I know it will
not last.
I have no great ambitions and I don't
desire to shine
As a heroine of accidents in the automo-
bile line;
This my plebeian longing, without quibble
or remorse—
I want that shabby buggy, and I want
that ancient horse!

—Good Housekeeping.

WINTER FOODS

BY CAROLINE FRENCH BENTON

With the coming of cold weather the food of the family changes. The light cereals suitable for summer give way to something more solid. The small meats are replaced by the pot roasts, pieces of corned beef and the like, which would too greatly have taxed digestion earlier in the season. Heavier food for all three meals is now necessary.

The summer cereals have probably been the sort which come ready for the table, those served cold or only heated in the oven. Now there should be some of those which give heat to the body—oatmeal, cornmeal, whole wheat and similar things. All these are wholesome, and if properly prepared, digestible. Oatmeal, especially, contains all the properties one needs, if eaten with cream, which supplies the fat; unfortunately it is rarely cooked so as to be readily assimilated.

It is with such things as oatmeal that the fireless cooker is especially valuable. Then the cereal is put on in boiling salted water and cooked steadily on the range for half an hour, when it is put as it is, in a closed pail, into the cooker, and this

is placed out of the way all night; in the morning it is opened, the meal beaten up and heated on the fire, and when hot, served at once; it is a jelly-like substance, the starch made perfectly digestible. For small children, however, this is never ready to serve as it is, for then it must be made quite thin and put through cheesecloth, to remove the imperceptible husk which is not fit for their delicate intestinal membrane.

Cornmeal, unlike oatmeal, needs only a short cooking. It may be served as a thick, smooth mush, either with or without raisins, with cream; for this dish the meal is poured from the hand steadily in a thin stream into a kettle of rapidly boiling water, salted, and then stirred till there are no lumps; then half an hour will cook it perfectly. Many like the mush prepared with milk; a pint of the dry meal is mixed with a pint of milk and a teaspoonful of salt, and this is poured slowly into a quart of boiling water and cooked half an hour. This is, of course, more nourishing than the meal and water alone.

This dish may be served in the usual way, fried for breakfast, rather than in the form of mush; it may be put in a bread-tin the day before and sliced in the morning, each slice rolled in flour and then browned in the frying-pan; or, in what many who have tried it think a better way, the mush may be boiled in the morning and made into little round cakes while hot, and these fried fresh. Or, the mush, prepared either way may be cooked in the wire basket in deep fat, which coats the whole an even brown and prevents its becoming greasy.

All forms of wheat need long, slow cooking. It is a good idea to buy cracked wheat, and oatmeal as well, in bulk instead of in packages; this is the far cheaper way; then use the fireless cooker all night.

Meats which are to be used in cold weather are those which are slow of digestion and rather rich; this combination gives sustaining power and energy. The poorer cuts of beef are good, made into stews with vegetables or barley; corned beef, cooked slowly and served with horseradish is economical, because the leftovers make several good meals. The beef, however, should not be cooked with vegetables, but by itself. What is left of the best part may serve in a new way, made into dice, creamed, and then baked with crumbs over the top of the dish in the oven.

Pork, if from an animal which has been properly brought up by a conscientious farmer, is by no means

to be despised or feared. One's butcher should know where the meat comes from and whether or not it is all it should be. Generally speaking, it is quite safe to buy, and when cooked it should not be considered unwholesome, eaten in moderation. A roast of clean white pork with a brown crust, with apple sauce, is excellent, and tenderloins are one of the best meats for luncheon, or even for dinner.

To prepare the latter, have the butcher cut the long, thin strips across into inch-length pieces; then these are to be pounded out on his block till they are flat cakes, to be broiled or fried. Or, the whole tenderloin may be split open on one side, stuffed and roasted; two will make a meal for six people or more.

As to the less conspicuous winter dishes, heavy soups are now in season, made of split peas, black or white beans, and purees of any vegetable at hand; a mixture of several kinds makes a pleasant change.

Pies and substantial puddings are not unwholesome in cold weather, provided they are not served too frequently. Pumpkin pie, made very rich by using cream instead of milk and twice as many eggs as the receipt demands, is deliciously served very cold with spoonfuls of stiffly-whipped cream all around the edge, or spread smoothly over the top; or put on like a meringue, loosely.—N. Y. Observer.

TO KILL DANDELIONS

The dandelion plant is frequently a nuisance in the spring season, and Mr. Longyear, of the Colorado Agricultural College farm, says that to test the value of iron sulphate in ridding lawns of the dandelion pest, he conducted experiments during the past summer. A piece of old lawn, in which the dandelions were uniform and so thick as to nearly hide the soil, was selected on the Colorado Agricultural College grounds. This was laid off into small plots of equal size and treated, using commercial sulphate of iron or "copperas," dissolved in water and applied with a bucket-spray pump so as thoroughly to wet the foliage of every plant. Three sprayings were given with a 10 per cent solution, the first as soon as the plants are in full leaf in the spring, the second in about three weeks, and the last in midsummer, should prove effective in controlling this pest. Although the grass was very thin on the areas treated, it soon began to thicken, and by October 1 formed a fairly close sod. Nearly all the white clover was

killed. This could be replaced quite readily, however, by scattering a little seed over the soil after the last treatment, keeping the lawn well watered for a week or two. In treating lawns bordered by stone or cement walks, care should be taken to keep the solution from wetting them, as it produces a rather permanent yellowish stain.—Ex.

IRONING AS A GERM-KILLER

To mere man, uncultured and unashamed, the flatiron seems a thing of evil. Its use renders the house uninhabitable one day out of seven; it distracts woman's attention from the all-important matter of preparing food. In shameless conspiracy with starch it renders clothes uncomfortable, turns napkins into slippery boards, and banishes sleep from beds. Civilized man is a slave of the ironing-board, and the boiled shirt is the emblem of his degradation.

Now, the scientists tell us that ironing has an important function as an antiseptic; that the hot iron is one of our leading germ-killers. This instrument of torture may have a temperature of two hundred and sixty-six degrees, and that, they say, is more than enough to satisfy the most fastidious bacillus. In places where sterilizing devices are not handy, surgical dressings may be ironed with great advantage; and in a recent experiment clothing which has been worn by diphtheria patients was completely disinfected by the use of a hot iron.

Long-suffering man will note with relief that the scientists have said nothing in defense of starch. There has been no vindication of the boiled shirt.—Success Magazine.

OYSTER SALAD

Parboil the largest oysters in their own juice till the edges curl; take them up, drain them, sprinkle with salt, a little paprika or other pepper, a few drops of lemon juice and oil, and lay them on ice or where it is very cold. Take two heads of celery and wash it; cut into four-inch lengths and split each one down till there are shreds as large as knitting-needles; lay these on the ice also to crisp. Make a mayonnaise in the usual way: beat stiff one egg-yolk, slowly add oil, drop by drop, as you continue beating till the whole is thick; thin with lemon juice or a trifle of vinegar and repeat; when you have enough stop while the mayonnaise is very thick; season with salt and pepper and put on ice. When ready to serve the salad, lay the celery in a bowl, spread over a thin layer of mayonnaise and put on

the oysters; cover these with the rest of the mayonnaise; put celery-tips all around the edge of the dish.—N. Y. Observer.

COAL SAVING FORMULA

The following correspondence and reply from the "Brooklyn Eagle" may be of use, as it is of interest, and is presented herewith:

"To the Editor of the 'Brooklyn Eagle':

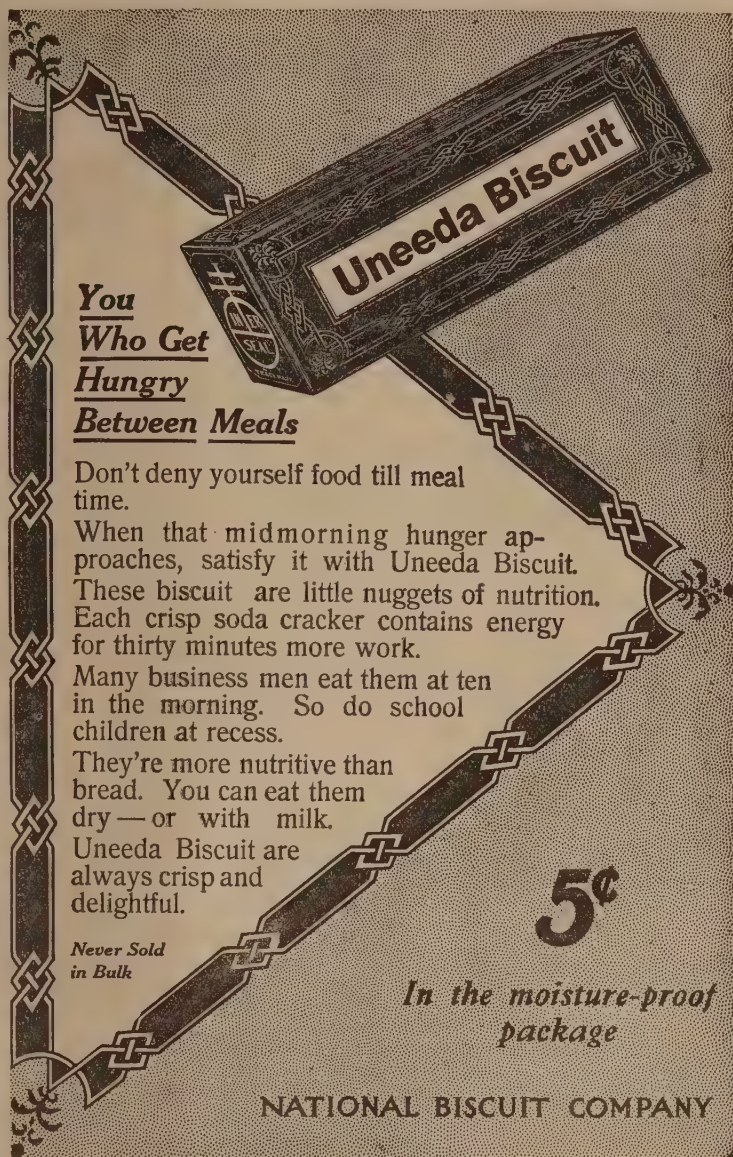
"Some time last summer I read a report of the Board of Education, and among other items noticed that there had been quite a saving in the cost of coal by the use of a certain solution, the cost of which was very small in comparison to the amount saved. Why has this solution not been given more publicity, for certainly the ordinary householder, to

say nothing of the poor, would surely welcome anything that would reduce the price of fuel, especially coal, which is very high at present. If you can furnish the formula, kindly do so in the 'Eagle.'

READER."

[The formula is: One and a half pounds of rock salt and one and a half ounces of oxalic acid, dissolved in a gallon of water. Moisten the ashes; do not soak them. When there is a good bed in the furnace or stove, the wet ashes can be used. And the coal is thus saved, with a resultant saving. This is the formula that was used in the public schools.—ED. EAGLE.]

Grapefruit "Honey." — To the juice of one-half a grapefruit add one heaping pint of sugar and a half pint of water. Cook till thick.



**You
Who Get
Hungry
Between Meals**

Don't deny yourself food till meal time.

When that midmorning hunger approaches, satisfy it with Uneeda Biscuit. These biscuits are little nuggets of nutrition. Each crisp soda cracker contains energy for thirty minutes more work.

Many business men eat them at ten in the morning. So do school children at recess.

They're more nutritive than bread. You can eat them dry—or with milk.

Uneeda Biscuit are always crisp and delightful.

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in Bulk*

*In the moisture-proof
package*

NATIONAL BISCUIT COMPANY

Young Men

THE POWER OF A SMILE

BY B. W. BURLEIGH

There's a wondrous lot of power
In an honest, wholesome smile;
It often starts a blessing
That will travel for a mile.
Why, when hearts are sad and heavy
And the days are dark the while,
You can notice that things brighten
From the moment that you smile.

What the rose is to the bower,
What the jewel to the ring,
What the song is to the robin
In the glad some days of spring,
What the gold is to the sunsets
That oft our souls beguile,
All this, and more, to people
Is the blessing of a smile.

When you see a face that's saddened
By the cruelty of strife,
Into which have come the wrinkles
From the toils and cares of life,
Just send a ray of sunshine
To smoothe its brow awhile,
And bestow a passing blessing
By the giving of a smile.

—Advance.

AT WATERLOO

"Even Napoleon met his Waterloo," said a depressed-looking man in the cars to the young fellow at his side. "You've had a good deal of success, and you're honest, and you're fighting hard, but you can't win. Things are against you. Your Waterloo is coming."

The young man smiled. "I hope it is," he said. "Did you ever think that Napoleon wasn't the only fellow at Waterloo? I was reading a suggestion in a newspaper the other evening about that—about how Wellington met his Waterloo, too, that day in June, 1815. The thing to look out for is to meet Waterloo in the Wellington way—that's all—and then the sooner it comes, the better!"

Most people do not look at it in that way. "Waterloo" has come to mean a crushing defeat. Yet in reality it was a splendid and decisive victory for the right side—every student of history knows that. It was made a victory, too, by the patient and determined generalship of a man who had been fighting for years against the fairly superhuman genius of the greatest warrior of modern Europe. At first sight, Napoleon and Wellington were not equally matched. Napoleon far outclassed the English soldier. He was one of the colossal warriors of the world. In many respects his powers were above those of any other man of his time. Yet Wellington went on fighting him, and gained more knowledge and skill, all the while, by his cam-

paigms. Opposed to a smaller general, probably Wellington would never have become great himself. It was the continual, unending, exhausting, deadly grapple with the arch-fighter Napoleon that trained and strengthened the lesser warrior year by year. Wellington was working toward his Waterloo all the while, and when he met it, his long apprenticeship was over, and he was conqueror at last.

That is the way to fight. That is the way to make Waterloo a synonym of victory always, instead of defeat and the end of things. In each individual life lies the chance to strive in Wellington's way. True, a young soul may have great difficulties against it. It may seem overmatched and outclassed. It may even be really overmatched and outclassed. But there is a long, long stretch between first and last, and in that stretch lie the best opportunities of life. The soul overmatched to-day may be victorious just the same in ten years' time, or even next year or to-morrow. Wellington never gave in, never accepted defeat, always did his duty, and so went on to ultimate victory.

For Waterloo always comes. It is as sure as sunrise. Let a life go on, steadily and faithfully, and the day of crisis and of victory will be met. Every man who amounts to anything has prepared for his Waterloo and met it, and won out. No large, true, valuable life is lived without fighting toward a goal, and winning the fight; and the rules of the fight are always the same. Those who desire to take life easily, to have a good time, to shirk the hard tasks, and refuse the responsibilities as they go along, will come to Waterloo unprepared and will be beaten—and beaten not as fighters, but as worthless camp followers. Those who keep in training, who control the evil in themselves, who fight the evil about them, who march patiently ahead and pick themselves up after every defeat and go on again, will meet a winning Waterloo when the time for it comes at last.

"It's no disgrace to be beaten by such a powerful combination. I'm beaten. I'm down and out, and I'm through!" said a young man who had been attacking an evil entrenched in politics and laws. He was quite right in his first statement. It was no disgrace to be beaten by so great an opposition. Yet if Wellington had reasoned that way, how different history would have been! It was no disgrace whatever for any man to be defeated by Napoleon.

But Wellington, if he considered that at all, gave little weight to it. His view was that it was all the more honor to defeat Napoleon. That view ended in making a great captain of him, and writing his name forever on the roll of earth's heroes. It is a view that every young man or woman can take of his or her difficulties and obstacles. "He that overcometh shall inherit," is a Waterloo motto—a Waterloo of victory, not defeat.

It ought to be an encouraging thing, then, to any beginner in life, to feel that some day, sooner or later, his Waterloo is bound to come. It is a cheerful and optimistic thought that it must come. It leaves a man nothing to do but to get ready with all his might, and keep straight ahead, doing his duty. Every hard thing that comes along is so much training for the future. Every obstacle is a friend in disguise to help the fighter forward. When life is met in this spirit, day by day, why, the Waterloo ahead of it is won in advance, although the man or woman may not know it. On the morning of Waterloo, probably, the battle looked far less attractive to Wellington than to Napoleon. Wellington did not know his own strength, gained by such hard and long striving. Napoleon, on the contrary, believed himself unconquerable. That is the worst spirit with which to face a decisive battle. Humility and steadfastness usually go in couples and conquer together. In the end their combination has never yet been defeated, and never can be.

In looking at history, one sees how largely Waterloo affected the whole century in which it was fought. In looking at the life of any great and good worker for progress, one sees how his victorious Waterloo has meant much for his time. So, in each individual life, a crisis and a victory mean gain for the world. It is worth while to prepare for Waterloo, worth while to meet it, glorious to win it.

"No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby," is an old quotation, but one that never loses power as long as bravery and battle endure. Are we getting ready to win at Waterloo—or lose? —Ex.

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Young Women

ALL IS WELL

Whate'er you dream, with doubt possessed,

Keep, keep it snug within your breast,
And lay you down and take your rest;
Forget in sleep the doubt and pain,
And when you wake, to work again.
The wind it blows, the vessel goes,
And where and whither, no one knows.

T'will all be well; no need of care;
Though how it will, and when, and where,
We cannot see, and can't declare.
In spite of dreams, in spite of thought,
'Tis not in vain, and not for nought,
The wind it blows, the ship it goes,
Though where and whither, no one knows.
—Clough.

HALLOW-EVE

The observance of Hallow-eve is of Irish origin. The ancient Irish divided the year into two portions, summer and winter, corresponding to the May and November of our calendar. One represented the resurrection of nature and all things to life; the other the descent of all things to darkness and death.

La Samnah, or Hollow-eve, was considered the summer end, the first day of winter, when the sun-god entered the kingdom of death; therefore, on that night of gloom the sacred fire was lighted on every Druid altar, to guide him on his downward path, and the Druid priests sacrificed a black sheep, and offered libations to the dead who had departed within the year.

Upon this night it was supposed to be possible to obtain a knowledge of the future, and many strange and mystic rites were practiced. Many gathered together, while the tables were piled with apples and the gatherings of nuts from the trees; handfuls of nuts were flung into the fire by the young people to burn, and it is still believed by some that strange and startling prognostications of fate and future can be made from the ashes.

Many weird and fearful rites were also practiced at this season to obtain a knowledge of the future; for all incantations at Hallow-tide were made in the name of the Evil One, and during these incantations used to bring spirits from the grave and compel them to answer questions.

Among the many different practices tried now by the way of a frolic among young people is for the girls to visit the neighboring gardens at night, blindfolded, to tear up cabbages by the root; if one of the first seized is a close, white cabbage, an old map is the destined husband; but if an open, green head, then a young lover may be hoped for.

Another custom is to make a cake of clay taken from a churchyard, stick twelve pieces of candle in it;

and, kneeling down, recite a form of witch-prayer while all the candles are lighted, and a name given to each one of them. According as the lights burn out, so will the fate be of the person whose name it bears, and the first fire that is extinguished betokens death.

Young girls sometimes rake out the ashes of the fire over night, making a perfectly even surface upon the hearth. This is done in the name of the Evil One, and the result is sure to come in a certain and fatal sign, for in the morning the print of a foot will be found distinctly marked in the ashes. If the impress is perfectly flat, it indicates marriage and a long life; but if the toes are bent 'down into the ashes, death will inevitably follow.

To make a cake of flour mixed with soot and a spoonful of salt, is also resorted to. After it is baked it is eaten, and naturally causes thirst. If a man offers a drink at the time, the girl will surely be married before the year is out.

To look into a mirror at the witching hour of midnight, the face of

your future husband is expected to appear over your shoulder.

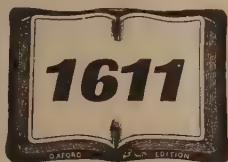
Another practice is to carry the looking-glass outside at midnight, walking backwards, and let the rays of the moon fall on the surface, when a face will be revealed, connected for good or evil with the future fate of the holder of the mirror.

The young men seeking brides have other forms of incantation. If a man on Hallow-eve creeps under the long, trailing branches of a briar on which blackberries grow, he will see the shadow of the girl he is to marry; but he must first pronounce some words too awful to be written down, for they come of the Evil Spirit's teaching.

Examples without end could be multiplied, but I have shown enough to give the young an idea how this season of frolic originated, and how, from a superstitious commencement of the observance of Hallow-eve in connection with the spirit world, we of the present age only look upon it as the time for a happy interchange of mirth and genuine fun.—Watchword.

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For the Children

THAT LITTLE HAPPY THOUGHT

BY MINNIE LEONA UPTON

A helpful little Happy Thought went hastening on its way,
All in the early morning of a long and busy day.
"I've neither hands nor feet nor tongue," it mused, "but I'll not sorrow,
For boys and girls are plentiful, and so I'll merely borrow."
Now little Nell was skipping by, to visit little Jane;
Presto; the little Happy Thought was beaming in her brain.
And so she turned and hurried back and stayed at home instead,
Reading with merry, tripping tongue, to poor, blind Cousin Ned.
Off went the little Happy Thought, and saw some idle feet
Drumming their heels against the steps, upon a quiet street.
And soon those feet were carrying, upon an errand hot,
Their smiling owner, who had whined, and said he'd "rather not."
If "Satan finds some mischief still for idle hands to do,"
Why, then, a little Happy Thought can set them working, too.
And, judging from a-many things I notice every day,
That helpful little Happy Thought is still upon its way. —St. Nicholas.

BATTY

BY FRANK H. SWEET

Pat O'Rourke was shoveling coal one windy March morning into the cellar of the house of the Rev. Mr. Bertrand. Phil Bertrand, a boy in knickerbockers, who stood watching Pat as he worked, saw him stoop suddenly and reach for something. "Och, murther!" Pat exclaimed with an air of distress.

"What have you found?" cried Phil.

"A flittermouse sure, Master Phil, and it's bad luck they bring indade! How ever came it here, with its wing bruke?"

"A flittermouse? Why, what kind of a thing is that?" Phil stared hard at the dark, furry object, held gingerly between Pat's grimy thumb and finger. "Why, it's a bat—a poor, miserable little bat, Pat."

"So I said—a flittermouse. Sure, I'll just smash it."

"Don't, Pat, don't! It's cruel of you to kill it! Give it to me, please, Pat, please!"

Mr. O'Rourke stared at Phil. "Sure, it's all grist that comes to a boy's mill. An' what'll you be doin' with it? Here, take it, bless your soul!"

"Mother! father! Lizzie! Sis!" Phil shouted, rushing in at the base-

ment door of the house. "Come quick! See what I have now!"

What Phil had now! The family never knew what strange pets any of the five Bertrand boys might choose to bring home next. "Our house is an asylum for homeless dogs and cats," said Papa Bertrand resignedly. "The boys make collections, animate and inanimate. But I found I had to draw the line somewhere, so I drew it at snakes. They are not agreeable to have about."

All whom Phil had called gathered to investigate. Papa Bertrand came in from the small city yard with his hands full of crocus blossoms, put them carefully on the table, and seemed astonished and pleased. "One of the Chiroptera," he said, taking it gently from Phil. "How strange! You got it in a load of coal, eh? I wonder how it came there. Its wing is hurt. Poor little creature, poor Batty!" He fondled it in his soft, warm hands. Plainly in some respects Papa Bertrand greatly resembled his sons. "See his wings made of skin, Phil, hand-shaped, and the thumb sticking straight out with a hooklike nail on it. Feel his fur—how velvety! See his little bead-bright eyes! Why, Batty, how quiet you are, how nice altogether! What a regular find you are, Batty!"

Phil's eyes shone. When his father approved, he had no doubts.

When the other four Bertrand boys during the course of the day were introduced to Batty, they were as much pleased as if Phil had found a gold nugget. Bats and their characteristics were the subjects of animated talk. There was a hubbub of voices and much laughter. Batty was passed from hand to hand, inspected and admired.

"The poor thing is hungry," said Jack. "Give him his supper."

"Father," said Phil anxiously, "what do bats eat?"

"They eat insects; they feed on the wing."

"Do they? Jack, just put him down on his wing, and we'll catch him some flies."

Such laughter as arose from those boys!

"Put him down on his wing! Put him down on his wing! You are a goose, Phil."

"I mean they catch insects as they fly, my son," Papa Bertrand explained soberly; but his eyes twinkled.

He held the bat while the boys looked for flies; but alas! Batty had ceased hibernating too early. Flies were not yet in market.

Phil, however, was equal to the emergency. He dashed into the kitchen, and came back shortly with a fine fat cockroach. "Try him with this," he said.

Papa took the insect and displayed it temptingly. "Here, Batty."

Whether Batty had ever dined off roaches or not, he seemed intuitively to recognize in the offering something that would go to the making of more bat. He opened his mouth, with its needlelike row of teeth. Snap! swallow! and Batty's stomach had become the cockroach's tomb.

"I am positive he moves both jaws when he eats," said papa; and he always stuck to that statement.

It was droll to see the boys suddenly turned into roach hunters, and droll to see Batty accept insect after insect from them as if it were his customary way of feeding and all his days had been occupied in receiving tribute from a kingdom of boy subjects.

How many roaches he could eat became a subject of earnest speculation. The family were afraid he might die of over-feeding.

He must have a local habitation as well as a name; and Phil and Ben contrived a cage for him. It was divided into two compartments. From the outer one, which was fenced in by wires, a hole opened into a dark chamber, into which Batty used to crawl with the odd, vacillating hobble that is a bat's apology for a walk; and there, screened from curious eyes, he seemed to meditate profoundly.

After a time, it was seen that the cage could not confine him; for, although the wires were closely set, he could draw his body out so thin and flat that he was able to glide through.

This was a very interesting performance, and never failed to be anticipated by observers. "Whoever saw the beat?" cried Phil, rapturously astonished. "He makes himself flatter than a thin pancake."

There was a question at first as to whether water was necessary in his bill of fare. He answered it by greedily lapping up water when it was offered in a spoon.

In due season, when the flies made an appearance, they were substituted for roaches, and all the Bertrands became fly-catchers.

It could not be ascertained whether Batty had been supplied with food without any effort of his own since he had been weaned, but he took very kindly to being provided for, showing thus a point of strong resemblance to humankind. He throve

remarkably. The broken membrane of his wing healed, and became as good as ever. He flitted here and there, a swift shadow, and seemed as happy as it is necessary for a bat to be. Open door or window never tempted him forth into the wide, wide world. To him there was no place like home. He learned his name readily, and came, softly flitting, to the one who called him.

Toward twilight, having a goodly supply of flies on hand, the members of the family would dispose themselves in the back parlor. If Batty was comfortably suspended somewhere on some rod or molding or frame, Papa Bertrand would call coaxingly: "Come, Batty; get a fly."

The sharp little ears always caught the words. There would be a swift flight from somewhere, a soft alighting, and the tidbit was gone. Then from another member of the group would come the same invitation, and unerringly Batty would flit to the right one.

Batty never took kindly to Tabby, the mouser, nor was Tabby friendly toward him. She seemed in doubt whether he were fish, flesh, or fowl.

One day Batty was not to be found, although the shrill, grating cries to which he gave utterance when in trouble were heard. "Where is that bat?" said Papa Bertrand.

Suddenly he saw Tabby crouched under the sink, glaring upward with green, basilisk eyes, and he took a humble position on the floor near her, striving to see what he could from her point of view. Lo! he beheld poor, frightened Batty suspended under the sink. It was the work of a moment to take him down, and, safe in a kindly hand, he nestled gently, glad and quiet.

The bat's delicacy of touch was wonderful. As Phil said, "He felt things before he got to them." Strings were suspended closely across his way, and he flitted through without hitting them.

One night, when there was a sociable at the house, Batty was brought in to afford diversion to the company; but what ejaculations and shrieks rose from the young ladies! One would have imagined Batty to be a bloodthirsty vampire.

The girls dodged, ran, and strove to cover their heads for fear he would get tangled in their hair; while poor Batty, thoroughly alarmed, flitted wildly hither and thither. "Girls, are such silly things," said Phil indignantly. "They scare the bat."

A funny little twinkle came into Papa Bertrand's eyes. He recalled the incident of the mother who took her baby to church. Frightened at the tone and gesture of the minister,

the child began to wail. As the mother arose to take it out, the clergyman said blandly: "Sit still, madam; the child does not disturb me." "No; but you disturb the child!" she retorted indignantly. And so Phil felt that the company disturbed his bat.

Summer waned. Fall came with its glories. The days grew shorter. The shadow of death was cast upon the year. The earth looked upward, awaiting her shroud.

Batty grew drowsy and dull. The companionship of human beings could not break the habit of his species. He flitted hither and thither, as if spying out the land; and one day Phil found him snugly hung up by the heels in the passage between the kitchen door and the storm door that was put up in cold weather for protection.

All came to look at him as he hung there in his peaceful sleep. "A long good-night to you, dear little Batty!" they said.

"He will sleep till spring," said Papa Bertrand.

"Is the place warm enough for him?" asked Mamma Bertrand anxiously.

"I think so," papa answered. "A warm place would not suit him. Probably that is why he has come here to hibernate."

The weather grew colder. Bitter blasts and icy sleet came one night; the mercury fell below zero. Poverty suffered terribly, and wealth fancied that it felt some discomforts.

"Papa," called Lizzie when her father came down into the basement the next morning, "I found poor Batty on the floor, frozen!"

"O Lizzie! He took the dead, cold little thing in his hands. 'Perhaps he is only chilled, daughter.'"

But it was the chill of death. So passed away dear, odd little Batty; but his memory is still green.—Ex.

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The first candlestick was a boy. He sat in the corner of a Scotch kitchen holding a piece of fir candle in his hands, from time to time cutting and trimming it to make it burn brightly.

The fir candle was a length of wood cut off a kind of fir tree, which is found embedded in the peat. This kind of candle is still used in some parts of Scotland.

It usually fell to the lot of the "herd-laddies" to act the part of candlestick, but should a beggar ask for a night's lodging, he was expected to relieve the "herd-laddie" of his duty. A candlestick is still called, in Aberdeenshire, a "puir man," or "poor man."—The Child's Hour.



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Secular News

Home

C. C. Wittmer made several successful tests of a hydro-aeroplane off Atlantic City, N. J.

Alfred Tennyson Dickens, son of the novelist, is visiting the United States on a lecture tour.

The Interstate Commerce Commission began an inquiry into the control of docks by railroad companies.

The heirs of D. Willis James, of New York, have established a million-dollar foundation for mission work.

The women's suffrage amendment was carried in California by 1,678, with a number of precincts to hear from.

A discrepancy of more than \$3,000,000 was shown by the first inventory in 25 years at the Washington Navy Yard.

An American banking syndicate will share equally with France, Germany and England in a \$50,000,000 loan to China.

The protected cruiser Cuba and the gunboat Patria, first vessels of the Cuban navy, were launched at Cramps' shipyard at Philadelphia.

The New York Court of Appeals decided that the Levy election law, which would have prevented fusion of parties, is unconstitutional.

C. P. Rogers, in his coast-to-coast air journey, made a world's record for cross-country aeroplane flight, landing at Marshall, Mo., 1,398 miles from New York.

Associate Justice John M. Harlan, of the Supreme Court of the United States, often acclaimed the greatest constitutional authority of the day, passed away in Washington, aged 78 years.

President Taft turned the first spadeful of earth in San Francisco, Cal., the fair site, and thereby performed the first actual work of the Panama-Pacific International Exposition, to be held in 1915.

Professor Arthur Keith has been giving at the Royal College of Surgeons, London, demonstrations illustrating the remarkable advances made lately in knowledge of the functions and structure of the heart and action of its diseases.

Foreign

The Chinese revolutionists have proclaimed a republic.

The revolutionary movement in Szechuen province, China, has not yet been suppressed.

According to Mexican Government dispatches, 1,500 Zapatistas have been routed by 300 Federals.

Li Yuan Heng, the rebel generalissimo, has appealed to the consuls for recognition of his authority.

Twenty-five countries are represented at the International Maritime Congress, which opened in Paris.

The King George V, the largest dreadnought of the British navy, was launched at Portsmouth, England.

The Duke of Connaught landed at Quebec, took the oath and was installed as Governor-General of Canada.

General T. J. Stewart, of Pennsylvania, was elected president of the National Guard at the Buffalo convention.

A scheme is on foot in Paris to start an international newspaper, with Theodore Stanton as editor.

For All

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Portuguese Government forces failed to dislodge the Royalists from their position on the Galician frontier.

Ambassador Reid gave a dinner in London to the American officers who had attended the German war manoeuvres.

Zionists have abandoned their plan for a separate State in Palestine, according to Doctor Gotheil, one of the delegates to the Basle conference, who spoke in New York.

A sensation has been caused in Paris by the proposal of Prof. Etchegoyen, a distinguished scientist, to turn the desert of Sahara into a sea and thus fertilize Northern Africa.

John G. A. Leishman, the new American Ambassador to Germany, arrived at Berlin, and will present his credentials to the Emperor as soon as his Majesty returns from his shooting trip.

Under the leadership of Captain Parker, an archaeological expedition has left London for Jerusalem to continue the work of the last two years on the site of the ancient Zion with the view of discovering the burial places of David and Solomon.

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Echoes from the Religious Press

"The thanks, not only of the Lutheran Church, but of the Christian world, especially of those who follow its missionary enterprise, are due to Dr. Wolf for the production of this little handbook on the missionary leaders of the Lutheran communion. Each of the eight life stories has its particular significance. The editor's opening chapters, together with the statistical appendices, greatly add to the value of the work as a textbook for this section of missionary history."—*The Missionary Herald*.

"This should be the book for the Missionary Study Class of the coming winter for every Lutheran Church in America. It will prove a tonic for every young person of that faith, and should add large gifts to the treasury of the Board of Foreign Missions. Readers of every faith will find contained therein inspiration for the work to which God has called his Church as never before."—*Reformed Church Messenger*.

"The Lutheran Church has had some noble missionaries in the field, beginning with Ziegenbalg and Schwartz, and a record of their heroic labors and achievements is given in this little volume, which is full of missionary facts and statistics, and is calculated to arouse the zeal and add to the intelligence of its readers."—*The Herald and Presbyter*.

Cloth 75c net, \$7.50 a dozen; paper, 60c net \$6.00 a dozen.

Lutheran Publication Society
1424 Arch Street, Philadelphia

Temperance and Reform

MODERATE DRINKING SHORTENS LIFE

BY EUGENE L. FISK, M. D.

In recent years all life-insurance companies have discriminated against the steady tippler and the periodical free drinker. As intemperate risks have usually been excluded even for substandard or rated-up policies, there are no comprehensive statistics on this class. We do know, however, from the collective experience of thirty-three life insurance companies, extending over a period of thirty years, that accepted risks giving a history of former intemperance show a very high rate of mortality, about thirty-six per cent. above the normal average. As such risks are always very critically examined before acceptance, the high mortality of this class, notwithstanding the precautions taken, should serve as a warning to those who think they can over-indulge in alcohol with impunity over a period of years, and then look forward to a quiet and healthy old age.

Fortunately the effect of moderate indulgence in alcohol has, in a broad way, been measured by the experience of the United Kingdom Temperance and General Provident Institution. Covering the period from 1866 to 1905, it was found that for every 100 deaths among the total abstainers there were 131 deaths among the temperate drinkers, showing a difference of thirty-one per cent. in favor of the abstainers. The experience of the same company for sixty-one years prior to 1909, separated into groups, showed that among the moderate drinkers the largest excess of mortality obtained during the most valuable and productive years of life, amounting to eighty-three per cent. between the ages of thirty-five and thirty-nine.

The value of these figures lies in the fact that the comparison is between "homogeneous groups"; in other words, the total abstainers were of the same average physical type as the temperate drinkers, and were insured under the same forms of policies, so that the excess mortality in the general group accurately reflects the direct and indirect influence of alcohol.—National Advocate.

WESLEY'S VIEWS ON TEMPERANCE

John Wesley wrote in 1773: "In our views and in our practice as a nation there is something fundamentally wrong; and the remedy, like the evil, must be found in the correct application of general principles. It must be a universal and national remedy. What, then, is this universal, natural, and national remedy for intemperance? It is the banishment of strong drinks from the list of lawful articles of commerce by a correct and efficient public sentiment such as has turned slavery out of half our land, and will yet expel it from the world."—C. E. World.

Labor leaders are alive to the menace that the saloon is to the progress of working men. When the Toronto Temple was founded a clause was put in its constitution totally excluding intoxicating liquor from the premises.—James Simpson, Delegate A. F. L.

Church Notices

West Branch Conference

Of the Susquehanna Synod will convene in Pottsgrove Lutheran church, Pottsgrove, Pa., Rev. J. Ernest Zimmerman, pastor, October 30 and 31, 1911.

J. ERNEST ZIMMERMAN, Sec'y.

Eastern Conference

Of the Pittsburgh Synod will be held in Hebron Lutheran church, Blairsville, Pa., Rev. W. J. Bucher, pastor, November 20-21, 1911. Delegates will please notify the pastor of their coming.

CHARLES H. TIEP, Sec'y.

Harrisburg Conference

The fall sessions of the Harrisburg Conference of the East Pennsylvania Synod will be held November 13th and 14th, in Zion Lutheran church, Penbrook, Pa., Rev. J. L. Metzger, pastor. Pastors and lay delegates will kindly inform pastor of their coming not later than November 1st for entertainment.

G. ARTHUR FRX, Sec'y.

East Ohio Synod

The 30th annual convention of the Woman's Home and Foreign Missionary Society of the East Ohio Synod will be held in Grace Lutheran church, Canal Dover, Ohio, October 25, 26 and 27, 1911. Opening meeting Wednesday at 1:30 p. m. All delegates and visitors will please send names to Mrs. P. M. Wagner, Canal Dover, O., before October 20th.

MRS. G. C. MAURER, Cor. Sec'y.

Woman's League of Pennsylvania College

The first general convention of the Woman's Leagues of Pennsylvania College will meet in Brua Chapel, Gettysburg, Pa., November 2d and 3d, 1911. Each league is requested to send two delegates. Names of delegates should be sent to Mrs. J. W. Richard, Springs avenue, Gettysburg, before October 20th. Visitors interested in the work of the leagues or desirous of organizing elsewhere will be welcome, and entertainment will be provided for such visitors if names are sent before the above date.

MRS. F. C. KAPER, Rec. Sec'y.

The Markets

United States Bonds

NEW YORK, October 16.—United States Government bonds closed as follows:

	Bid.	Asked.
2s, reg., 1930.....	100 1/4	100 3/4
2s, coup., 1930.....	100 1/2	100 3/4
2s, reg., 1928.....	101 1/2	102 1/4
3s, coup., 1928.....	101 1/2	102 1/4
4s, reg., 1925.....	113 1/4	114 1/4
4s, coup., 1925.....	113 1/4	114 1/4
Panama 2s, '36, reg.....	100 1/4	100 3/4
Panama 2s, '38, reg.....	100 1/4	100 3/4
Panama 3s, '61, rets.....	102 1/4	102 3/4
Dis. of Col. 3s, reg.....	105	106
Dis. of Col. 3s, coup.....	105	

The Philadelphia Markets

PHILADELPHIA, October 16. WHEAT firm, spring 1/2c. higher; No. 2, red, in export elevator, 94 1/2c. 95 1/4c.; No. 1, Northern, export elevator, 1.21a. 1.22.

CORN firm, fair demand; No. 2, yellow, for local trade, 80a. 81c.

OATS firm, good demand; No. 2, white, natural, 52a. 52 1/2c.

BRAN quiet but steady; winter in bulk, \$25.50a. 26; spring in sacks, \$25.50a. 26.

REFINED SUGARS quiet but steady; powdered, 86.85; granulated, 86.75; Confectioners' A, 86.60; Keystone A, 86.60.

BUTTER weak, 1c. lower; extra Western creamery, 32c.; extra nearby prints, 33c.

EGGS firm, good demand; Penna. and other nearby first, free cases, \$8.10 per case; do. current receipts, free cases, \$7.50 per case; Western firsts, free cases, \$8.10 per case; do. current receipts, free cases, \$7.20a. 7.50 per case.

LIVE POULTRY dull and lower; fowls, 12a. 13c.; old roosters, 10c.; spring chickens, 11a. 12 1/2c.; ducks, 13a. 14c.; geese, 12a. 13c.

DRESSED POULTRY steady, fair demand; fresh-killed fowls, nearby, 17a. 17 1/2c.; do. Western, 13a. 17c.; old roosters, 10 1/2c.; broiling chickens, nearby, 19a. 20c.; do. Western,

12a. 16c.; roasting chickens, nearby, 15a. 17c.; do. Western, 14a. 16c.

POTATOES quiet, bulk stock lower; Jersey, per basket, 65a. 70c.; New York, choice, per bushel, 80a. 83c.; do. fair to good, 75a. 78c.

FLOUR dull but steady; winter, clear, \$3.40a. 3.80; straight, \$3.90a. 4.10; patent, \$4.25a. 4.75; Kansas straight, sacks, \$4.50a. 4.80; spring, clear, \$4.25a. 4.50; straight, \$4.85a. 5.10; patent, \$5.25a. 6.00.

HAY steady, fair demand; timothy, No. 1, large bales, \$24a. 24.50; No. 1, small bales, \$23.50a. 24; No. 2, small bales, \$21.50a. 22.50; No. 2, small bales, \$19a. 20. Clover-mixed, No. 1, \$21.50a. 22.50; No. 2, \$19a. 20.

The Cattle Market

PHILADELPHIA.—Receipts for week ending Saturday evening, October 14: Beef cattle, 4,137; sheep and lambs, 15,820; hogs, 4,484; calves, 2,775.

BEER CATTLE.—Kentucky and Virginia cattle, with a sprinkling from Ohio in sufficient numbers fully satisfied the quiet needs of trade, the market closing lower, with a lack of fine conditioned steers. Cows ruled dull and weak, and calves, which were plentiful, declined a fraction, demand not being active. Quotations: Steers, average best, \$6.87 1/2a. 7; choice, \$6.62 1/2a. 6.75; good, \$6.25a. 6.50; medium, \$5.50a. 5.75; common, \$5.25a. 5.37 1/2; bulls, \$4a. 4.50; fat cows, \$3.50a. 4; thin cows, \$2a. 2.50; milch cows, common to choice, \$40a. 60; extra, \$65. Veal calves, lower; exceptional lots, \$9a. 30; good to choice, \$8a. 50; medium, \$7a. 50; common, \$5a. 6; Southern and Westerns, \$3.50a. 5.50; grassers, \$3a. 5.

SHEEP AND LAMBS.—Lambs were lower and sheep barely steady, the undertone of the market manifesting weakness under liberal arrivals, and indifferent trading. Quotations: Sheep—Wethers, extra, \$4.00a. 4.25; choice, \$3.75a. 4; good, \$3.25a. 3.50; medium, \$2.25a. 2.50; common, \$1a. 2; ewes, heavy, fat, \$3a. 4. Lambs—Extras, \$6.00a. 6.25; good to choice, \$5.75a. 6; medium, \$5.25a. 5.50; common, \$4a. 4.50.

HOGS.—There was an easier revision of prices, with a moderately seasonable inquiry. Quotations: Western, as to size and quality, \$9.50a. 9.75.

CITY-DRESSED STOCK.—All of the better class of meats commended well maintained rates, but demand was somewhat limited. Quotations: Steers, 9a. 11c.; heifers, 8a. 10c.; cows, 6a. 8 1/2c.; veal calves, 12a. 14c.; extra calves, 15c.; Southern and Westerns, 10a. 11c.; grassers, 7a. 9c.; country dressed, 11a. 13c.; extras, 14c.; sheep, 7a. 8c.; extra wethers, 9c.; lambs, 10a. 12c.; extra lambs, 13c.; hogs, 9 1/2c.

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THE CHALLENGE OF DR. DELK

[Continued from page 5.]

a few others on the stand. Perhaps the last book written on this subject is "God and Science," by M. Elie de Cyon, professor in the Academia Chirurgicale at the University of St. Petersburg, an old and distinguished student of forty-five years' research. He says that the honors paid to Lamarck and Darwin at their centennials in 1909, just two years ago, were "but solemn funeral functions in honor of dead theories. For the initiated, these pompous discourses were merely the passing knell of the hypothesis of descendance." And remember Dr. Mitchell says that these same Darwinian laws are the best there is in Evolution; while Dr. Delk says that Dr. Mitchell is authority.

Hear de Cyon again: "What psychological truth, or what historical fact have ever been demonstrated by experimental proofs approaching even at a distance those which demonstrate the divine origin of the Gospel's revelations? The culture of the entire civilized world and the history of myriads brought out of ignorance and savagery to the light of faith and science reply, 'None.'"

Will Dr. Delk read Poulin's "Struggle for Existence" by Scribner's and its evidence on this subject? Or listen to Prof. Etheridge, of the British Museum, who says: "Nine-tenths of the talk of Evolution is sheer nonsense, not founded on observation and wholly unsupported by fact. This Museum is full of proof of the utter falsity of their views."

Then there are Prof. Fleischmann, of Erlangen; Prof. Virchow, the Berlin chemist; or the Dutch botanist, de Voies, or Prof. Remke, of Kiel. They are scientists all, and even Dr. Delk will not put them in the "eccentric" column.

One further, Prof. M. Heinze, of Leipzig. Prof. Heinze is held by all Leipzig to be the best informed man on philosophical thought in the university world. He writes the article "Evolutionismus" in the "Real Encyclopedie," vol. 5, p. 681. He concludes, as a philosopher, not a theologian, that in its broader sense of development—not in the sense of Spencer—Evolution, while necessary for the phenomenal world, is "unquestionably not a theory which suffices to explain the world." (Aber freilich reicht die Evolutionslehre nicht aus um die welt zu begreifen.) But now Christianity does explain the world as a Christian, not a scientific problem. It recognizes, in addition to the mineral, vegetable and animal kingdoms, that there is also a transcendental non-evolution-

istic kingdom of God. You see the Rock of Ages is not, as some evolutionists seem to think, analyzable by blowpipe analysis as hornblende or micascist.

No, considered as a general process of development, Evolution has no more ground to be a basis of religious literature than conservation or aviation; and, considered as a special naturalistic theory, it has shown itself up to date "unstable in all its ways."

"Our little systems have their day,
They have their day and cease to be."

As to Dr. Delk's other points, I must content myself with a word. Here also Dr. Delk seems unwilling, or unable, to define his ground. If by the Higher Criticism is meant only the use of the broad inductive principles of research, that is the ground taken by all the world, and its brother. But if very properly and naturally, by Higher Criticism we connote those modern postulates of literary criticism applied to the interpretation of the Word of God, which began with Semler and continue with ever-broadening confusion into the present, then humbly with the Litany we petition, "From all error, from all evil, good Lord, deliver us."

Dr. Delk, well aware of the weakness in action of Higher Criticism, attempts vainly to distinguish between Higher Criticism as a method and as a result. The effort is futile. Higher Criticism is both a method and a result. Its results disclose, gauge and illuminate its method, just as the burning home or shattered oak are exhibits of the lightning. Prof. Pfeiderer, who denies all supernatural, is its product in exegesis. Prof. Ernst Troeltch, of Heidelberg, who denies all revelation, is its product in church history. Pastor Jatho, of Cologne, who negates even a personal God, is its product in practical theology. Products show the character of the mill. Prof. Drews, with his denial of the very existence of Christ, is Higher Criticism's latest exhibit. These men are brilliant, all. But they are not the material for founding a commanding Lutheran literature. As to Prof. Zahn, knowing him personally, I can say that neither his methods nor his results are at all within the pale of Higher Criticism as the literary scientist understands it. He wrote to show the results of revelation over against the results of evolution. I commend his "Introduction to the New Testament" as a stupendous refutation of Higher Criticism in essence.

"Pragmatic Values," or the scientific apprehension of Christian experience, which Dr. Delk so highly

values, is least of all competent to serve as a basis of a commanding literature. As a matter of fact, it is sheer subjectivism with its million facets. Every man is his own norm. Ritschl is its best theological exponent, James its best philosopher. But we cannot build on Pragmatism. Theology will prefer to distinguish between toadstools and mushrooms before eating them, rather than pragmatically afterwards.

Normal Christian experience has been given its due value long ago by Augustine, and in recent days by Franck of Erlangen in his "System of Christian Truth." Dr. Delk is evidently unaware that Prof. Ihmels, who wrote the fine book on the "Certainty of Christian Truth," rests this certainty on the Word, and is himself a long-time student of Prof. Frank, who was in his day the greatest living confessional Lutheran theologian.

If one needs proof of the inadequacy of Dr. Delk's pragmatic Christian experience as a fundamental, one can find it in his own deductions. He tells us that Augustine and Luther owe their influence to their "clairvoyant insight into the problems of the age." Now I had always taught and thought that their influence came from their new and deep apprehension of God. So that telling it in spite of themselves and their own interests, and their very lives, they revolutionize the world. As an illustration that bids fair to be a classic, I suggest the Reformation topic, "Luther the clairvoyant."

No, it will remain forever true that we can't build an abiding literature on the transitional, and the things that Dr. Delk sets for us are the transitional. In the great architectural building of God, Dr. Delk mistakes, as many before him have done, a mere finial or gargyle, the architectural adornments, for a flying buttress or a conning-tower, the architectural essentials.

Our literature is to be commanding because, as a recent Lancaster resolution on the person of Christ puts it, it is not "a mere moral evaluation, nor a metaphysical speculation, but a confession of faith wrought by the Word of God."

In conclusion, my view of life, and hence of literature, true, is "static." Statics is the science of power from a fixed and preferential position. It is Luther's "hier stehe ich," Paul's "none of these things move me," Jesus Christ the same yesterday, today and forever. It is literature Christocentric. That is my position.

Dr. Delk's own position is more accurately defined, not by Dynamics, but by Kinetics. It is the theology of the Moving Picture.

Springfield, Ohio, October 1.

AN OFFICIAL ORGAN

[Continued from page 7.]

splendid unveiling celebration. Everybody and everything that required a wand and a black mantle and an incantation before it could perform, and had to have a box with a false bottom to sit on was promptly dismissed from service via the Reformation. Luther and his colleagues stepped back into all these little dark corners and cubby-holes and snipped the threads by which the pasteboard angels worked their miracles—and the trick was turned. The church was free! "Infallibility" was pigeonholed under the Thomas Rot index. A man could believe in Christianity and still maintain his self-respect.

Luther—(let's be fair with him now that his name is a fetish!) Luther was a man of the people. His heart was with them. For that matter, every great man has been of this type. Jesus was so. Jesus was intensely democratic. Many a time the inner circle of disciples would have had him reserve the best part of himself for them. They looked out on the hungry crowd and suggested that he "send them away." Then they could eat their little five loaves in peace.

There is an inexplicable unaltruistic streak running through the best of us, prompting us to put our heads together in a little group and decide big things for the "common people." And to talk about "the masses"! The *masses*, indeed! Mercy, how I have come to hate that word! Who are *we*, atoms floating around in the atmosphere for a few hours, to be strutting into the presence of Almighty God with our chests puffed out and the corners of our mouths turned down, talking to him about *masses* and *classes*? Some people never did have any sense of humor.

Well, here we are again with the same old problem—same old perennial problem of a little handful of men wanting to call a consultation and decide what is the wise and prudent thing for the people in the church to read, now that it is demonstrated that the poor dears are unable any longer to decide for themselves. Let us, by all means, have a small and select committee appointed now to sit in judgment upon the sort of mental and spiritual pabulum with which we are to be nourished. We would thus remind ourselves of the row of interesting youths in the Squeers' boarding-school taking their morning treacle. Along comes Squeers with his big pewter spoon, taps us on the head to attract our attention and when we open our mouth, pours into us about six columns of eight-point

solid concerning the unaltered, the con-, dis- and misera-cordia, purses his thin lips and says, "Dood doctrine" when we make a wry face.

But, do we want it? We already have some very worthy papers. At the risk of Valentine's trusty blue pencil, I am going to try to slip in the remark that this sheet you are pouring over right now is not the least in the family of religious publications. There are no stronger, fairer, more timely editorials appearing in any religious paper than come to us week by week in these columns. No rhapsodies, no fits, no summersaults; just kindly, prudent, dispassionate words of wisdom. No veiled bickerings and strained facetiousness about other people's opinions, no pudgy near-wit touched off to draw a chuckle from another editor at the expense of a third, no sly winks and kicks under the table at half-brothers and sisters in the denominational family—but manly, straightforward religious journalism. Who wants to displace this kind of a paper and invite a little handful of officials—too lonely and remote in their altitude to know just what the people are thinking about, to act as an efficient media among them and to sit in owlish judgment over every scrap of copy that does not line up flush beside a Middle Ages straight-edge? Who wants an "official paper"? Beware of that word *official*, all ye lovers of Luther!

Who wants it? Stand up and be counted! Say your piece! Drop a postal to the powers that be, Deacon Smith, back there in Indiana, and tell them whether your dear old head is sound enough now on the confessional basis (or *es*, as you prefer). Brother Jones, over in Pennsylvania—around Gettysburg some place, where they have so many big stones raised to people who believed in interpreting the will of the many as against the prejudice of the few—and where, too, stands a shot-and-shelled old college whose walls, if they could talk, might have a word to say on this question—drop a line to headquarters, and a duplicate of it to the church papers, and say your say about this.

You "don't know enough about it to discuss it?" Yes, you do! Whose church is it, indeed, if not yours? Who's going to make this *official organ* possible if not you and other people like you? Want an *official organ*? Somehow, I don't like the tang and smack of that word *official*! There was a deal of *Presto, pass!* business in evidence last June in Washington, D. C., during General Synod—a too constant reiteration of the words *official*, *officialism*, *officialdom*, and a host of cousinly derivatives of that term.

I don't like that word very well. I don't like the things it suggests in church history. You don't either, if you have read history with both eyes open. Luther didn't like it. Jesus didn't like it. Nobody ever has liked it but the man who had an ax to grind.

I used to think that if somebody could just get out of the active pastorate for a week or two, and he himself away where he wouldn't need care very much whether his constituency understood his motives or not, and take careful aim and bang away at two or three things that everybody knows needs to be ventilated, what a glorious, albeit smellful, event it would be.

From this safe angle, then, I modestly pull the trigger, fondly hoping that all who are in the vicinity of the target will promptly squeal in order that we may be able to check up on the efficiency of our marksmanship.

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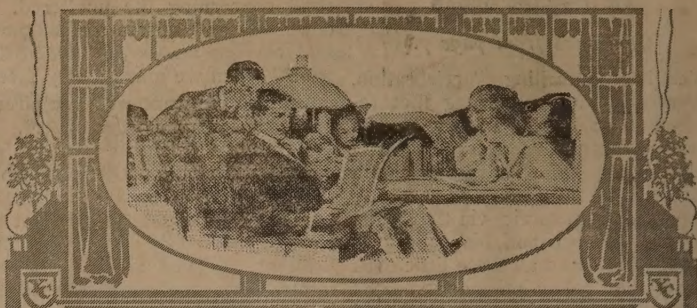
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Marriages

CRIST—BUSHMAN. On August 23d, 1911, in New York City, David M. Crist, son of Rev. Geo. W. Crist, of Walkersville, Md., and Miss Blanche Bushman, of Gettysburg, Pa.

BLAINE—NOLL. On October 8th, 1911, at Walkersville, Md., David C. Blaine and Stella M. Noll, both of Markelville, Pa., by Rev. Geo. W. Crist.

HOUCK—STRINE. On October 14, 1911, at Walkersville, Md., by Rev. Geo. W. Crist, Mr. Harvey U. Houck and Miss N. Florence Strine, both of Walkersville, Md.

I see Thy light, I feel Thy wind;

The world is all a sign;

Each thing that wakes my heart and mind,

My life and hope, is Thine.

—Geo. Macdonald.